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THE PACIFIC

A religious and family paper

Volume LII. SAN FRANCISCO, APRIL 17, 1902. Number 16.

Loving Deeds.

WITH joyous haste along the busy street,
Close in the Master's steps Anselmo went;
But seeing one in need, he stayed his feet,
And words of cheer with kindly service blent.

"Thanks, brother, for thy help!" the stranger cried;
May He who loveth love thy soul reward!"
But searching near and far, Anselmo sighed,
"Alas! in tarrying I have lost my Lord!"

Yet, while he spoke his heart within him burned,
For, lo! apart, beneath the palm-tree's shade,
The Master, waiting, toward His follower turned
And gracious answer to his grieving made:

"For, know," He said, "not thus shall hindrance be;
For loving deeds but draw thee nearer Me."

—*Mary B. Sleight.*

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What is a falsehood? Can a lie be acted as well as spoken? Can you think of such an untruth as that? Why does everybody despise one who pretends to be better than he is? Do you think people are often deceived by such pretending? Who is never deceived? Why is it the very worst of sins to pretend about our religious duties? Why is it a senseless and useless thing, as well as a wicked one? Who only can keep us from falling into the sin of hypocrisy? Are there any ways in which we can help ourselves to keep clear of it?

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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, April 17, 1902.

The Song of Cheer.

"A singer sang a song of tears,
And the great world heard and wept;
For he sang of the sorrows of fleeting years
And the hopes which the dead past kept;
And souls in anguish their burdens bore,
And the world was sadder than ever before."

"A singer sang a song of cheer,
And the great world listened and smiled;
For he sang of the love of a Father dear
And the trust of a little child;
And the souls that before had forgotten to pray
Looked up and went singing along the way."

President Gates at the Theological Seminary.

The President of Pomona College has left his impress for good on Congregational circles about San Francisco bay. His address at the Commencement exercises of Pacific Theological Seminary was one of high order, and the inspiration of it will abide. Tracing the historical development of the kingdom of God upon the earth, President Gates showed how all had come about through the implantation of certain great ideas, new ideas—something coming in from above and changing the opinions and affections and actions. "An idea is about the livest thing out." And "any real idea that ever appears cannot be crucified without having its resurrection a few days later." It was said that Monotheism, the idea of one living and true God, was the first great transforming influence in the world. Next came the idea of God as a being of right or righteousness, a distinctively Biblical idea. When the Word was made flesh, Love came as the third great idea. It was born into an age that worshiped power, and so Liberty had to come to set it free. Here the work of Luther and of the Reformation was graphically portrayed, and the second greatest scene since Calvary was said to have been when Luther, standing in the presence of the great powers at Worms, refused to recant, saying, "I can do nothing other. God help me." Word pictures followed of the awful penalties paid by the nations of the world which had refused to walk in God's way, retarding the progress of Liberty upon the earth. But the battle for liberty, it was said, had been fought out and won; only skirmishes were yet to be. Each of these steps upward was shown to have been a permanent step. There can be no improvement on any one of them; only more of each one as the years roll on. And each, it was said, rested back on another. Love rests on Right and Liberty on Love. The thought must not be that God is a God of love and so it will go easy with us. No, he is love, and therefore, it will go hard with us. Love that is divine has a grip in it. God loves this old world too well to give us peace—peace in wrong-doing.

Passing on from these four great ideas, President Gates named as a fifth and final one the idea of Unity. To this it was claimed the world was moving in its evolution, and the twentieth century, it was thought, would make all men brothers in fact. And the picture drawn was one of a time when the sword would be sheathed among nations, and when in the great industrial world co-operation would lift mankind far up along the ladder of happiness and progress. In brief this was given in conclusion as the thought of the address: Monotheism, the philosophical; right, the ethical; love, the dynamic; liberty, the conditional; unity, the universal social foundation of the kingdom of God.

No report can do justice to this admirable address. It is the general opinion that nothing superior to it has been heard for many years around San Francisco bay. This, along with other things, which have been noted as President Gates has mingled with us during the past week, leads The Pacific to the conclusion that that Pacific Coast alumnus of Iowa College, who remarked shortly after Dr. Gates was called to the Presidency of Pomona College that this gave Pomona as able a President as our great universities had, was not incorrect in his estimate. We are grateful to the South and to Pomona College for lending him to us for a few days, because of the added strength thus coming to Congregationalism in this great center of life and thought.

The Freedom of the Pulpit and the Pew.

In the after-dinner speeches at the Pacific Theological Seminary exercises last week considerable was said about freedom of speech in the pulpit. Some of the speakers seemed to deprecate any restraint for the preacher; arguing that he must, without hindrance, be allowed to declare truth as he sees it; or, what is the same thing, to declare as truth what seems to him to be truth. Certainly, no one would wish a minister to stand

in the pulpit and preach that which he does not believe. But it should never be forgotten by the preacher that the pew has its rights as well as the pulpit. What if the preacher sets forth for the acceptance of his hearers ideas which they believe to be subsersive of the very foundations of the Christian religion? Shall his people sit without remonstrance under such preaching? Perhaps some of his hearers, although laymen, may be as well versed in such matters as the preacher is, as able as he is to declare what the truth is. Shall they stand to the support of such preaching? It is a question which has puzzled and is puzzling not a few good people throughout our land today. Here, for example, is a preacher who says: "As man has been found to be not the victim of a fall, the ruin of a once perfect being, but an ascending spirit, 'slowly climbing with the climbing world,' out of early animality to his destined inheritance as a child of God, so the old doctrines of total depravity and the need of a vicarious atoner have passed away." But this preacher goes further, and tells us that "the astonishing freak of power or supernatural signs of a celestial mission, of which the older theology made so much, have lost credence"; and that "humanity has had, not merely one Savior, but a thousand, each doing his part, great or small, in regenerating mankind."

The man who is expected to sit in the pew and pay the preacher may see some grains of truth in this, but largely it seems to him to foster skepticism and to be inimical to religion. What shall he do about it? Shall he go on filling his place in the pew and paying his money for preaching and teaching which seem to him to retard rather than promote the coming of the kingdom of God in the lives of men? We happen to know that there are readers of The Pacific who would like enlightenment as to this perplexing problem. They wish to know in every avenue of life what duty is, and to do it. There are those who, in what are called "these days of reconstruction in theology," are trying to wait patiently and uncomplainingly the outcome. This seems to us to be the part of wisdom.

But, dear brother of the pulpit and the class-room, is there not great need of some restraint on your part while this reconstruction is in progress? No one is afraid of the truth; the conservative man, the man who is holding back, is just as desirous of truth as is the progressive liberal. But the higher critic has shown himself far from infallibility, and science has shifted its ground with every passing decade. Says Bishop Hugh Miller Thompson in "The World and the Logos," in the Bedell Lectures for 1885: "When one considers the theories that have perished in chemistry, until the new chemistry, with the hypothesis of unitary structure, has seated itself amid the ruins of the old; in geology, from the theories of the Plutonists and Neptunists to the evolutionary; in biology, the corpuscular, the fluid, the chemical theories, and the contending material and psychical; the emission and undulatory theories of light, the vortices of Descartes, and the attraction of Newton; the Ptolemaic cycles and epicycles, orb in orb, and the Copernican central sun in astronomy; the phlogistic, caloric and molecular theories of heat; in view, in short, of explanatory theories painfully wrought out, painfully defended, universally accepted as sufficient, and universally exploded at last, he is a very rash man who will dare to assert that any existing theory is a finality." Let the preacher who is anxious to reconcile the Bible or theology with the science of today remember that there must, from the nature of the case, be a great deal of science that is only this so-called. There has never been any conflict between science and the Bible, and there never will be. The conflict has been between those who have had only a so-called science and those who have misinterpreted the Bible. If theology has sinned, so also has science sinned. Moreover, theology is a science; and why should cosmical science be given a monopoly or even a preference and its dogmatism accepted to the setting aside of the dogmas of the theologian? Who shall say when they disagree which is right and which is wrong? In their great desire today to bring together the natural scientist and the theologian we believe that there are preachers who are casting contempt on some of the great theological and Bible doctrines, which must endure if anything more than the ethical is to be left in the Christian religion. And this is the message for the preacher which we know to be in the hearts of many a man and woman sitting today in the pew: Refrain from being in haste to declare yourself dogmatically on the questions that are far from settlement. The pew would not rob you of your manhood; but, remember, if the pulpit should be free, so also should the pew be free. And in the last resort, whose right is it to decide what shall be proclaimed? Does this right belong to the one who does the proclaiming or to those who desire a proclamation and pay for it?

Who shall give answer? Ah! Sir Pulpit and Sir Pew, be humble. Pray also to the God of all wisdom and all love for that insight into truth which will bring you into the power of a common belief. So shall it be for the good of man and the glory of God.

The Morning Star, representative of the Free-Will Baptists, says, concerning the religious paper: "It is doubtful if any way is open to a man of wealth by which he can make the influence of his money felt more widely for good than by putting a good religious paper within the reach of every family. The press is a powerful factor in forming the lives and characters of our people, and it is wise and right to endow a publishing house that sends forth a constant stream of pure, wholesome reading matter in attractive form." The Pacific believes with the Morning Star that there is no place where money can be put to better advantage than in the religious press. Would that it were possible to inaugurate some plan by which The Pacific could be put into every Congregational home on the Coast.

Michigan University has 600 Congregational students, and the University of Wisconsin 300.

A Facsimile of a Precious Manuscript.

In the Imperial library at St. Petersburg is preserved one of the most valuable manuscripts in the world. It is one of the most ancient copies of the Bible, the New Testament being in full and the Old in large part. Tischendorf, the famous German scholar, discovered it in 1844 in a waste basket in the hall of St. Catherine's convent at the foot of Mt. Sinai. Portions of the manuscript had already been used in lighting fires and all of the several hundred leaves which were first discovered by him had been destined for the same end. Such was his joy at the discovery that the monks, having suspicions of the value of the manuscript, refused to give him more than a few leaves. Fifteen years later, carrying a commission from the Emperor of Russia, he again visited the convent on a mission of discovery. When, at length, he was about to depart, unsuccessful in his search, the steward of the convent invited him to his cell for refreshment and after a while opened up before him a bundle containing not only the fragments which he had seen fifteen years before, but a large part of the Old Testament and the New Testament complete. The Old Testament was in the Septuagint version; the New Testament was in the original Greek. Later, Alexander II, the Emperor of Russia, succeeded in persuading the monks to present the manuscript to him, and it rests today in the imperial care at St. Petersburg, a treasure almost beyond compare.

Some years ago the Russian Emperor celebrated the 1,000th anniversary of his Empire, and one of the ways by which he signalized that occasion was by the publication of a splendid edition of this manuscript. Three hundred copies were printed, two hundred of which were given away and one hundred placed on sale by Tischendorf, the famous discoverer of the original. These copies have found their way into the great libraries of the different countries, the possession of one being everywhere highly prized.

One of these copies is now in the possession of Pacific Theological Seminary, having been donated by Mr. S. T. Bigelow, of San Francisco, in memory of his father who was one of the first trustees of the Seminary.

The man who marks the large amount of reading matter in The Pacific this week, relating to Pacific Coast interests, and fails to recognize the indispensableness of this paper in our church work on the Coast, does not know the indispensable when he sees it. And in this connection we desire to state that if there is any institution or enterprise on these Western shores deserving to be placed where it can do its work unhampered, it is The Pacific. Its service cannot be measured. It is at the very foundation of successful Congregationalism on the Pacific Coast. It ought to have an endowment of $100,000. There is no place where money could be placed to better advantage for lasting good. As we survey existing conditions and consider the power of the press we feel that this statement admits of no successful contradiction.

Notes.

The Honolulu Friend says that the Rev. H. E. Banham, who went recently from California to Waimea, "has made an exceedingly good impression and promises to be a very valuable addition to the ministry on these Islands."

Rev. W. L. Curtis and wife and Dr. Mary A. Holbrook returned to their work in Japan under the American Board, on the steamer leaving this city on Tuesday of this week. Mr. and Mrs. Curtis go to Niigata on the western coast of Japan, and Dr. Holbrook resumes her work in Kobe College. At the Monday Meeting Mr. Curtis referred with great hopefulness to the remarkable spiritual awakening in Japan.

At the Congregational Club meeting on Monday night President Gates of Pomona College took occasion to refer in very complimentary terms as to their spirit and ability to the professors whom he found there on his accession to the presidency. Taking in also the entire past of the college and all who have helped to make it what it is, he said: "Pomona College was started right. Its foundations are strong, firm and enduring."

Some years ago Dr. Bingham translated the Bible into the language of the people of the Gilbert Islands. Soon now he will publish the first volume of a commentary on the New Testament. The first volume of the commentary comprises the four gospels. It is expected that other volumes will be published later. Much good will undoubtedly come from its use by the native pastors and teachers and by the people in general.

The after-dinner talks on "Theological Education" at the Pacific Theological Seminary exercises last Thursday were full of suggestion—in no way below the level of the addresses at other times. Professor Show, of Stanford, spoke on "The Scientific Method applied in Theological Education." Professor Stratton,of the University of California, on "The University and Theological Education." Rev. R. C. Brooks, of Oakland, on "University Extension Work by Theological Seminaries." Rev. E. E. Baker,, of Oakland, on "Habits of Study in the Active Pastorate," and Mr. C. Z. Merritt, of Oakland, on "What Sort of Ministers do the Churches Want?"

During the year 1901 there were 144 additions to the membership of the Central Union church of Honolulu, 74 on confession. The membership the first of January, 1902, was 890. The expenses for 1901 were $11,584.16. Benevolences were $6,192.90. A large number of the persons uniting with the church on confession during the year were from the Sunday-school. Dr. Kincaid, the pastor, says in his annual letter to the people: "The pastor counts himself very fortunate that he has had in his work the earnest and faithful co-operation of two such helpers as Miss Yarrow and Mr. Erdman. He has been gratified at their deepening hold upon the confidence and affection of the people, and at the growing response to their unselfish and consecrated efforts to build up the church all along the line of its varied activity."

The resignation of Professor R. R. Lloyd from the chair of Greek exegesis in Pacific Theological Seminary was presented to the directors a few days ago and accepted at a meeting held Tuesday evening. Professor Lloyd is one of the ablest of Greek scholars and has, by his researches, while connected with the Seminary, thrown not a little light on many of the obscure passages of Scripture. He is able and popular also in the

pulpit, and we shall not be surprised to hear a little later of his call to some important pastorate and his entrance again upon that work. It is said that Professor Foster, whose resignation was mentioned in The Pacific last week, is also inclined to the pastorate. These resignations take effect September 1st. Moving expenses were voted by the Seminary directors for both of the professors. Three new directors were elected as follows: Mr. Guy C. Earl of Oakland, Rev. E. D. Hale of Niles, and Rev. J. H. Williams of Redlands.

The exercises at Pacific Theological Seminary in Berkeley during the commencement week were of a high order throughout. There were two graduates, Messrs. George Tolson and Irving J. Luce. In his address to the graduates, the Rev. Dr. McLean, the President of the Seminary, quoting the words of Phillips Brooks, "Preaching is truth lighted up by personality," proceeded to impress upon their minds the fact that truth had been put into their possession only in the germ; that it must grow in them, must grow in their intellects and hearts. A man can not deal out truth, said Dr. McLean, without loving it. If you are going to dispense any truth in any effective way you must feel that it is the greatest thing in the world. It was said further: you must study to adjust yourself to the great influences of God's spirit. You must be truth cultivators; you must keep the soil in proper condition. Much will depend on your personality. You cannot communicate truth to people unless they esteem you. You must so be and so live as to command respect and love. You may preach like angels, but if you fail by works of love, by kindly self-forgetful service, to gain esteem, you will fail in the work to which you are called.

The Religious World.

Chicago has 145 Methodist Episcopal churches, 118 Roman Catholic, 110 Lutheran, 75 Congregational, 66 Presbyterian of different branches, 59 Baptist, 42 Episcopal, 20 Disciples, and 3 Greek.

The Rev. Dr. E. E. Hale has lived long and well. Senator Hoar said at the recent celebration of his eightieth birthday that he knew of no living man who had exercised a more powerful influence on the practical life of this generation.

That Congregational minister of considerable prominence who, although seemingly able to hold a pastorate for many years, changes every two years, must have inherited something of the old itinerant system. It is said that he is ready to move again.

The Rev. F. B. Meyer has been prevailed upon finally to remain as pastor of Christ church, London. It is not expected, however, that he will take up the regular work of the pastorate for some months yet. The plan is to have Dr. A. T. Pierson of this country act as supply in the meantime.

The $50,000 debt on the house of worship of the Presbyterian church in New York, of which Dr. Robert Mackenzie, recently of San Francisco, is pastor, is to be lifted soon. And it is thought after a few months the entire debt of $359,000 on the Presbyterian churches of New York will be liquidated.

The Jewish Theological Seminary of New York City will have soon a new president in the person of Dr. S. Schechter of Cambridge University, England. He is said to be the best living authority on Jewish literature. He brings with him to this country an important ancient Hebrew manuscript which was found by him not long ago in his explorations in Egypt.

Christian Work, one of the leading religious and family papers of this country, mentions very approvingly the institutional church work done by the Rev. Dana W. Bartlett of Bethlehem Congregational church of Los Angeles. In a locality where the darkness could be felt it is said that he was led "to consider possibilities, and with a cultured, devoted wife to cheer and help he worked steadily on, till now many a ray of light is shining in this dark place."

An English correspondent of the London Examiner, who has been traveling in Canada, writes of a vigorous and healthy tone in the religious life of Toronto, which he calls the citadel of Congregationalism. If Congregationalism were as well represented throughout Canada, says this writer, as it is in Toronto, with its nine flourishing churches, and throughout Ontario, a bright future might reasonably be anticipated for it in the Dominion. In the province of Quebec, not only Congregationalism, but Protestantism, has a hard struggle. Out of a population of 1,500,000, about 1,200,000 are Roman Catholics.

Protestantism is having marked growth in France. The different missionary societies are now spending nearly a million dollars a year. Paris has 105 Protestant churches, and it is said that in recent years whole villages have come over to the Protestant faith and have continued in it. So strong today is the current that is carrying the peasants in certain parts of France toward Protestantism that it is very difficult for the churches to respond to the calls for help. But notwithstanding the demands at home, the churches are not neglectful of the interests abroad. During the last three years they have doubled their contributions for foreign missions.

The Rev. Dr. Arthur J. Brown, Secretary of the Presbyterian Board of Foreign Missions, says that no part of his long missionary tour was more interesting to him than that in the Philippines. He says that he wishes that those critics who insist that the Filipinos are all Roman Catholics, and that they do not want Protestantism, but merely relief from the friars, could see the dense throngs of people whom he saw passing stately Catholic churches and going to plain Protestant chapels. He is of opinion that, when men and women prefer to walk fifteen miles under a hot sun and sleep two nights on a board floor to attend a Protestant service rather than go to service in the great stone edifice in their own building, there is something more than curiosity in it. His entire experience leads Dr. Brown to say: "Plainly the Filipinos are not only willing but eager to hear the gospel."

It was hoped by not a few Californians that a preacher a little less liberal than the Rev. Dr. Heber C. Newton would be called to the pastorate at Stanford University. The Boston Transcript, mentioning him as one of the best-known Episcopal clergymen in the country, says, concerning him: "A cause of his fame is his disagreement with his ecclesiastical brethren on doctrine, which disagreement has led to his parish, All Souls, a well-to-do Madison avenue one, being separated almost wholly from other Episcopal parishes of the diocese. Rev. Dr. Newton is charged with having built up what is practically an ethical culture congregation. His power rests in his wonderful pulpit ability. Pastoral work he has never done, and his parish is wholly without organization. He himself recognizes the weakness of such lack, and during the last year and a half has had for assistant a man specially qualified for such organization. He has admitted with sorrow that his church was little more than a preaching place, not liberal in its benevolence because its members had not been trained by him to

give through church agencies, and not aggressively religious, as are other Episcopal parishes in the same section of the city, because emphasis has not been laid by him upon such activity. Theologically, he is rated by Episcopalians as the broadest of the broad.

Chronicle and Comment.

In New York City $12,000,000 a year are expended for postage.

In 1901 there were 14,827 weekly papers published in the United States.

Several days ago the San Francisco Y. M. C. A. had a membership of 1984. It is thought that it has now passed the 2,000 mark.

The railroad department of the Y. M. C. A. has erected 48 buildings in four years, or one a month, with two-thirds of the amount contributed by railroad companies. Over 75 per cent of the railroad mileage of the country is contributing to the support of the Y. M. C. A. along its lines.

The best paid mail carrier in the world is the man who receives $35,000 a year for carrying the mails twice a month between Valdez and Eagle, Alaska. This is $1,500 a trip for 413 miles. It is a great risk that he takes every trip and the work with its risks to life is said to be worth all that is paid for it.

According to the latest statistics the ratio of divorces to marriages in the United States is as 1 to 15.8. This is an improvement on the ratio once being. Of late years there has been an increase of divorces in Massachusetts. Connecticut shows an improvement. Indiana makes a bad showing, as usual, last year the ratio being 1 to 5.7.

The movement in Germany for the placing of the sale of liquor in the hands of corporations which would not derive any pecuniary benefit therefrom has received the approval of the Emperor. Indeed, the Emperor says that any effort having for its aim the diminution of the use of alcohol and the education of the public mind in regard to the evils resulting from drink has his full approval. Everywhere the sentiment against the drink traffic is growing, and the signs of the times are to the effect that the saloon will, ere many decades roll around, be shorn of much of its power.

The International Committee of the Y. M. C. A. is aiding in establishing a railroad and city Association in the City of Mexico, which will be the first established in the Republic. Over $1,500 has been contributed by the Railroad Associations of North America for this purpose. Mr. G. I. Babcock of Omaha has been engaged as secretary. It will be organized for railroad men and English-speaking young men, with the expectation that in the near future an Association for the native young men will follow. It will be largely self-supporting, and has been undertaken at the earnest solicitation of the missionaries and of many Christian business men. Over 200 young men have already enrolled as members.

The young women and the young men in Chicago University have been discussing co-education. In our opinion the young women got the best of it. The main argument advanced by the young men against co-education was in effect that they couldn't study when the girls were around and that the young men under the influence of the young women go off on walks instead of joining in manly activities—all of which doesn't speak very well for the young men. The young man in college who allows the girls to take him from his studies and any other duties to the damage of his standing as a student, does not have the stuff in him that is needed to assure success in life. If the girls were not to attract and distract such a young man something else would. During the last half-century the co-educational institutions have sent out some of the very best male students that are to be found anywhere, and throughout their graduates measure well up with the graduates from those institutions that are not co-educational.

Notes and Personals.

The Rev. Dr. F. H. Foster and family expect to go East soon.

The Rev. Dr. J. K. McLean of Pacific Theological Seminary expects to go East soon and to be absent about a month.

President Gates preached in the First church of San Francisco, Sunday morning, and in the evening in the First church of Oakland.

The First church of San Diego feels quite confident of having money enough by the end of the year to pay for a $3,500 pipe organ.

During the past year one hundred and eleven persons united with the First Presbyterian church of Oakland and an indebtedness of $6,000 was removed.

Pilgrim Congregational church of Pomona, of which Dr. L. H. Frary is pastor, gave more than $900 for home missions during the year ending March the 31st.

Next Monday the Congregational ministers of San Francisco and vicinity will be addressed by the Rev. Dr. Vankirk of the Berkeley Bible School on the subject, "History of the Doctrine of Sacred Scripture."

At their recent meting the alumni of Pacific Theological Seminary elected officers for the ensuing year as follows: President, Rev. B. M. Palmer; Vice-President, Rev. W. H. Cooke; Treasurer, Rev. F. H. Marr; Historian, Rev. F. W. Reid.

Rev. H. H. Wikoff always takes occasion to say a good word for The Pacific as he goes about in the interest of the Church Building Society. This he has done during his recent trip to Oregon and Washington, and has sent in the names of some new subscribers.

Rev. Alfred W. Hare has resigned as pastor at Oak Chapel for three years, two of them being in connection with his studies in the Seminary. Throughout he has done an excellent work. He has been called to the pastorate at Fresno, but has not yet accepted the call.

The events of the year have shown that Chicago Theological Seminary made no mistake in calling as its President the Rev. Dr. J. H. George. The Advance says that on every side Dr. George has shown himself the man for the position, and that there has been an increase in the number of students while other seminaries are complaining of a constant decrease.

Being able to attend only a part of the Pacific Theological Seminary exercises last week, and not succeeding in getting any one who was in attendance to write a report concerning them, the editor of The Pacific furnishes thereon this week only such notes as are possible under the circumstances. The program as published in The Pacific two weeks ago was followed closely.

The Rev. Irving J. Luce, one of the Pacific Theological Seminary graduates this year, is first assistant superintendent of the American Home Finding Association of the Pacific Coast. The object of this association is to conserve home life and secure homes for homeless chil-

dren. The Pacific Children's Home Finder, the official organ, says: "The American Home Finding Association has enjoyed unusual good fortune in its selection of officers. No doubt good judgment was used in choosing them, but the element of chance enters largely into their taking kindly to the work before them and successfully filling their positions. This good fortune is very evident in the appointment of Rev. Irving J. Luce as first assistant superintendent. He is overflowing with human sympathy and therefore makes friends for himself and the society wherever he goes."

The Bystander.

Dr. Talmage.

The death of Dr. Talmage recalls one the most striking figures in the American pulpit. He was not the greatest, but the most popular, preacher. His power to draw has never been equaled. Thoroughly democratic and American, he was a man of the people, whose joys and sorrows he interpreted rather than solved, described rather than analyzed. His personality was unique. By voice, gesture, striking epigram, brilliant rhetorical color, he inspired rather than informed his hearers. He inflamed the heart by preaching the old gospel in a somewhat sensational way. In order to increase his efficiency as a dramatic orator, he employed actors to instruct him in the mysteries of delivery. His genial, homely face, awkward gestures, large physique, had much to do in attracting multitudes to him. The papers advertised him. When he made his first great lecture tour in England he was received with remarkable enthusiasm, but the last tour was not a success. It was not unusual for Talmage to receive one thousand dollars for a lecture in this country. He told the Bystander that he started to lecture on solid themes, but soon discovered that the more simple descriptions of every-day life were popular. His lectures on "The Bright Side of Life" and Blunders" are examples of his popular platform efforts.

Talmage knew how to do the thing which caught the popular attention. He expressed himself through the unique, sensational and eccentric. It has been said that he left no strong church or system of thought. It was not given to him to build up a strong church, but to reach a mighty congregation. He must be judged by what he did successfully. His influence was felt mainly through the syndicate of newspapers which placed his sermons in the farm houses of the people. The housewife would sit down after the day's work, and the farmer or mechanic drawn up before the hearth, and read Talmage's sermon. Who can measure the influence of such a ministry? Some men are not called upon to build strong churches. Talmage was one of them. When he visited San Francisco the last time he did what no other man on earth could have done. He crowded Calvary church so that the doors had to be closed to keep out the people, and after the sermon in the church he preached to a vast concourse of people on Union Square. Even Moody never drew such multitudes here. With the passing of Talmage has gone America's most striking pulpit personality.

Dr. Stebbins.

If one should wish to choose a type of minister precisely the opposite of Dr. Talmage in personality, delivery and thought, Dr. Horatio Stebbins would answer the description. His recent death recalls a personality whose chief charm was a genuine culture. He belonged to the old school gentlemen and brought to his San Francisco ministry the graces of New England learning. Dr. Stebbins was singularly catholic in this thought and generous to members of other churches. He never did or said a narrow thing. For many years he stood at the head of the San Francisco pulpit, and by his broad mind and kind heart exercised a helpful and inspiring ministry. He went back to Massachusetts to die, and his life is another link of gold binding the old East with the new West, as the life of Starr King was before him.

The Congregational Club.

The meeting of the Congregational Club at the California Hotel on Monday evening reached the high standard of the other metings which have distinguished the administration of President Nash. Presdent Gates, the new President of Pomona, was the guest of the evening, and made an address on "The Call of the Twentieth Century." President Gates has been identified with the movement known as Christian Socialism, and delivered an address on the principle of association in all the walks of life. He dwelt at length upon the problems of association in the church, politics and business. His plea for the people's ownership of public utilities was strong and the discussion which followed showed that his conclusion made a deep impression. President Gates comes from Vermont, but his manner and personality are Western. He already talks like a Californian. Unconventional, sensible, sometimes dogmatic, President Gates talks breezily, and deals with facts. He is a twentieth century man, and knows what the times demand. He is a prophet rather than a historian, and belongs to the school of economics represented by President Tucker of his Alma Mater, Dartmouth. He is the kind of man needed in Pomona and California, and he has been received in and around San Francisco with enthusiasm.

The Congregational Club has been greatly favored in having as its recent guests Dean Hoge, President Barrows and President Gates.

Resolutions on the Resignation of Professor Foster.

It was with deep sorrow and surprise that the Alumni Association learned at its annual meeting on April 9th that Prof. F. H. Foster had tendered to the trustees his resignation as profesor of Systematic Theology in the Pacific Seminary. In consequence of this fact, by a vote of the Association, the following resolutions were drawn up and adopted by an appointed committee:

Resolved, 1st, That we deeply regret that Prof. Foster has severed his connection with the institution, in which he has been such a power in molding the theological thought of her students.

Resolved, 2d, That by the loss of his personality in the Seminary, we do feel that the whole of Congregationalism on the Pacific Coast has lost a careful, earnest, conservative-liberal thinker, whose wisdom and learning will be especially missed by the church in these days of changing thought.

Resolved, 3d, That should Prof. Foster see fit to withdraw his resignation, we would greatly rejoice in such action.

Resolved, 4th, That copies of these resolutions be spread upon the minutes of our Association; also copies be sent to Prof. Foster, and copies be sent to The Pacific for publication.

Signed,

R. B. Cherington,
J. N. Benton,
F. H. Maar, Sec'y.,
Committee.

Rev. S. C. Patterson of Petaluma and Rev. B. F. Sargent of North Berkeley exchanged pulpits last Sunday, day.

Our First Year of Self-Support.

Rev. George C. Adams, D.D.

There has been no more impressive moment in the whole history of our State Association than that one at Cloverdale a year and a half ago, when, after careful discussion, we decided by unanimous vote that the districts should swing clear of the national Home Missionary Society. It was impressive, not merely because of the great issues involved, but because of the seriousness of those who were voting. It was no impulsive act. We did it with our eyes wide open, and we had counted the cost. We have come now to the close of the first year of self-support, and it is most gratifying to be able to say that we have done exactly what we voted to do. We began the year with some anxieties, but with a grim determination that, with the help of God, we would raise the money necessary to pay our own bills. We were asking the churches for $3,000 more per year than they had been giving. We had confidence that, after that vote at Cloverdale, they would do everything in their power to raise it, and we have not been disappointed. Before the year was fairly begun we received cheering assurances from different parts of the field; a number of churches reduced the amount of aid for themselves voluntarily; others, who did not see their way clear to do that began to plan for a larger collection than usual to put over against their aid. The spirit in which the year began has characterized it all through. The first of April marked the close of the fiscal year. Because some quarterly reports were not in, and it could not be known just what some of the churches had given the last Sundays of this year, it is not possible to make out immediately an accurate financial statement, but we have enough information to warrant us in saying that we have closed the year with all bills paid, or with the money in the bank that will enable us to pay them, and probably some surplus in the treasury.

This grand result could never have been accomplished without the hearty co-operation of all. We needed and had the best effort of the large churches and those that are regarded as financially strong, but this would never have brought about the result without the gifts, equally large for their means, of the small churches and those that are not supposed to have much of this world's goods. The smallest amount given by a church or individual has contributed to the success of the whole and enabled us to look back over the year with great joy. Some of the benefits of the effort of this year have been apparent to the Board of Directors of the Society. The absolute unity of purpose of our Congregational forces, the constant striving for one end, the cheerful spirit of co-operation from the slopes of the Sierras, up and down our great valleys, and in the central cities, have proved that we are abundantly capable of caring for this work.

Now for the second year. In all movements of this kind it is a well-known fact that the second year is apt to be more trying than the first. The glory of the first year of effort is over, the feeling of success conduces to the idea that the work is going well any way, and there is danger that we may somewhat relax our effort. This article is written to call attention to the fact that we need to make the second year an improvement on the first. With all our efforts we have simply sustained the work that was already going on. One of our reasons for declaring self-support was that year after year there came from New York the same dismal orders, "No new work." We are very anxious to get away from that condition. We must do new work, or die. In the abundant prosperity that is coming to this State, it will be a source of regret to us if we are content to simply help support the churches that already exist. There are points in the State that are assuming commercial importance, and there are counties that are filling up with a great population that have little or no gospel privileges. It will be an eternal shame to us if we do not occupy some of these fields. We can only do it by the use of money to pay salaries and expenses. We greatly need a general missionary, who can be the means of stimulating some dying churches to new life, who can help to bridge over the space between pastorates in some of the smaller churches, and who can go into a new town and hold meetings and gather the nucleus of a church and prepare it for the coming of a pastor. A large part of our success thus far is due to the untiring work of our noble superintendent and secretary; in a spirit of the greatest self-sacrifice, he has never thought of himself or of his own comfort, but has gone where he seemed to be needed and has done the very best he could, under all circumstances, to be of help to the churches. In some instances misunderstood, in many not fully appreciated, he has gone straight forward in the interests of the Society, and will continue to do so. He can do but one man's work, and his work must be administrative. A large part of his time is occupied with details that make it impossible for him to do that which would be performed by a general missionary. The State of Illinois, in a territory less than our district, had at one time five general missionaries in the field, all outside of the great cities. Several other States have used this agency with great good resulting. Now, the amount of work that shall be done in Northern and Central California depends entirely upon the amount of money that is furnished. The directors intend to keep the expenses down to the lowest point possible. They will try not to be unjust to any church that needs aid, but they purpose as heretofore to grant the smallest amount of aid that will enable each church to do its work. The aim of every aided church should be to reach self-support at the earliest moment, and if it cannot entirely reach that goal, to go as far on the road toward it as possible. On the other hand, suppose every church and pastor should determine that this year's contributions shall be larger than those of last year. If a church gave $10 last year, let it try to give $15 this year. If it gave $500, let it try to make it $600; whatever the amount resulting, let us bear in mind the fact that the work of the Master in this State at this time demands the greatest consecration and the best giving of which we are capable. We can begin thus early in the year to plan large things for the year's work.

One other thing remains to be said. In closing the last year, our treasurer has just paid $2,500 which had to be borrowed early in the year. It is a matter of pride with us that the missionaries have been paid promptly on receipt of their reports. They ought to be. Whatever the amount due the hard-working minister, he should have it in cash, as soon as his report comes in. Our good missionary pastors have realized during the year that we were trying to be thoroughly just to them in this matter, and they have had their money. It has been done by first over-drawing at the bank by means of a note to the extent of $2,000, and then as we got farther into the year, borrowing $2,500. Those loans have all been paid, but it has absorbed $150 of our funds to pay the interest. That $150 would have enabled some small church to have a pastor. The reason why we had to do it this way is that most of our churches

take their offering for home missions near the close of the fiscal year. It will help greatly if both churches and individuals will give as early in the year as possible, and will see that the amounts given are sent to the Society's treasury without delay. By July first we shall have to pay $2,000 to the missionaries; by October first, another $2,000; by January first, a third 2,000, and we do not receive the greater part of our collections until March. This is really a case in which he who gives early gives twice, because he helps save the payment of interest. With God's blessing we will go forward, trusting the churches and hoping that the larger opportunities that are opening before us can be met by larger giving.

Sparks from the Anvil.

By Dr. Johns. D. Parker.

There can be no doubt that the Bible will yield more truth for men from age to age. In looking into the clear sky, the longer and more attentively one observes the stars the more stars he sees. To discern between fixed stars and planets requires thought and some careful observation. How many more fossils a geologist notices than a laboring man. The writer in scientific rambles has come upon laboring men quarrying stone who never noticed the fossils until their attention was called to them. How many more flowers a botanist sees than the farmer on whose land they grow. How the ornithologist will note the songs of birds which his companions do not hear. It is the *subjective* condition in man that enables him to realize facts, in the same way that a very sensitive plate in the camera receives and retains impressions, and men are becoming more sensitive to truth age by age. The development of the sciences also casts new light upon the Bible. Exploring expeditions in the Orient have given us much truth. Linguistic advances have made many things plain that heretofore were obscured. How geology has given us the aeons of creation, as the rocks were slowly formed by deposition in the bottom of the seas, and has thus made the cosmogony intelligible. Astronomy has exalted the Creator, and, in revealing the depths of space, has shown us the meaning of the divine attributes. Anthropology has cast much new light upon prehistoric ages. All advances in systematic theology and biblical theology help men to understand the Bible. There is much light radiated from the path of human history. The Higher Criticism may finally yield much truth in interpreting the Bible. The Holy Land has shed so much light on the sacred page that some have called Palestine the Fifth Gospel. It is time that there is more spiritual ozone in the air than in ancient times.

* * *

The delivery of sermons is an important branch of Sacred Rhetoric, although some homiletical professors never mention the subject. Methods differ very much Some preachers read every word of a sermon from manuscript, and other peachers never carry a scrap of paper into the pulpit. Between these extremes there are gradations of every variety, but in the delivery under the fervor of the occasion add the best passages. One doctor was accustomed to take off his gold spectacles and twirl them in his fingers when he became very eloquent. So his students bought gold spectacles and would twirl them to be eloquent, but it did not work. They found that the eloquent passages did not come from twirling the glasses. Some preachers simply carry a plan of the sermon into the pulpit, and fill out the sermon extemporaneously. Some clergymen write out the sermon in full and commit it to memory. There is one universal rule applicable to all cases of sermon delivery: every man must be a law to himself. Every preacher should adopt the method that is best for him. Methods differ greatly. Jonathan Edwards, Doctor Chalmers. Doctor Wadsworth and Phillips Brooks wrote out their sermons, but each one could hold an audience breathless. Bishop Simpson could thrill an audience extemporaneously. President John Henry Barrows, sometimes called "Silver Tongue" in early life, committed his sermons to memory. Dr. Henry Spellmeyer of Newark, New Jersey, is a very remarkable preacher. He is an excellent thinker, and gives his people "well-beaten oil." His method is peculiar. At the beginning of his discourse he asks a few leading questions, which become the main divisions of his sermon. He is very dramatic, and sometimes walks about the pulpit, talking partly to himself and partly to the audience. In these times he will draw pictures never to be forgotten. Sometimes a strange spell seems to come over him, and he talks and acts like a prophet. At these times the audience will become breathless, and tears will fill the eyes. Dr. Spellmeyer is a modest man, and never seeks positions, but the Methodists want to make him a Bishop.

Conditional Immortality.

J. A. Hankey.

Editor Pacific: I was pleased to see E. C. W.'s article in The Pacific of April 3d. Pesonally, I have long been convinced that the Book of our faith—the Bible—teaches immortality, eternal life in Christ alone, and that it was he who "brought to light life and immortality." With your permission I would like to call attention to just a few additional points on this subject. When such men as Dr. Dale of London, Parkhurst of New York and Rev. Sheldon, author of "In His Steps," indorse the doctrine of conditional immotality, it ought not to frighten a Congregationalist or any learned Bible student to at least leave its claims presented.

If we search the Scriptures with a mind free from traditional bias we shall find, it seems to me, that both in figurative or symbolic, as well as in literal language, it teaches that man can obtain eternal life only by complying with certain conditions; that in the event of failure to comply with these conditions, he is to perish—"shall become as though he had not been" (Obad. xvi).

First as to figurative language: "Into smoke shall they consume away." Shall become "as the fat of Lambs burned upon the altar" (Ps. xxxvii). "The wicked shall be as stubble," "shall become ashes," etc. (Mal. iv). "The chaff shall he burn with unquenchable fire" (Matt. iii: 10-12). What is the figure?—utter destuction. "Shall be as the morning dew and as a cloud which the wind driveth away, etc. (Hos. xiii: 3). As the whirlwind passeth, so is the wicked no more" (Prov. x: 25). "But on whomsoever—this stone—shall fall, it will grind to powder" (Luke xx: 18).

Note also the language of our Lord in the parable of the Tares: "As therefore the tares are gathered and burned, so shall it be in the end of the world" (Matt. xiii: 33-43).

The parable of the True Vine: "If a man abide not in me, he is cast forth as a branch and men gather them and they are burned" (John xv.). The figure in both of these last two passages cannot possible mean anything else than destruction of those not in Christ.

The figure of the worm that dieth not and the fire that is not quenched (Mark ix: 47, 48), etc., evidently carries with it the same idea, worm and fire both being used everywhere throughout the whole Bible as symbols of destruction, or agencies employed to bring

about such a state. Space forbids me to quote the many passages in which they are so used. Please read carefully verses 14 and 15 of the twentieth chapter of Revelations. What does it teach in symbolic language? First, that death and the grave are cast into Gehenna. Elsewhere we are told that "the last enemy that shall be destroyed is death." Evidently, then, casting death and the grave into hell (Gehenna) is stating in the figurative language of the Apocalypse that death and the grave have been destroyed. But—and please note this—if the casting of death and hades, or the grave into Gehenna means their utter destruction, then the casting of all those whose names are not found written in the Book of Life into Gehenna means a like fate for them; namely, their utter extinction. Can we possibly arrive at any other conclusion and be logical?

Christ says, "Fear him who is able to destroy both soul and body in hell" (Gehenna) (Matt. x:28). "It rained fire and brimstone and destroyed them all—so shall it be in the day of the Son of Man" (Luke xvii: 26-30, etc.). "Ye would not come unto me that ye might have Life." Jas. i:15: "Sin, when it is finished, bringeth forth death." Acts iii:23: "Every soul that will not hear that prophet shall be destroyed from among the people." II Peter ii:12: "These, as natural beasts shall utterly perish." "The soul that sinneth shall die" (Ezek. xxviii:20). "The wages of sin is death" (Rom. vi:23). "For yet a little while and the wicked shall not be" (Ps. xxxvii:10). "The end of the enemies of the cross of Christ is destruction" (Phil. iii:18, 19). "Who shall be punished with everlasting destruction (II Thess. i:9).

One more thought and I close. Perhaps the greatest difficulty we have encountered in rightly interpreting the Bible teaching on this point has been the passage in Matt. xxv:41-46: "And these shall go away into everlasting punishment, but the righteous into life eternal."

Now what is meant by eternal punishment? The Greek for punishment is *kolasis*, in its original meaning, a cutting off, pruning, as of trees, vines, etc. As the expression "Cut off" is so often used in the Old Testament—"will cut off that man from among his people" (Lev. xx:1, 2, etc.; "And that soul shall be cut off from among his people" (Lev. xix:8, etc.)—we may presume that this word here was intended as the Greek equivalent, and that it is rightly rendered—"these shall be eternally cut off."

See again Acts iii:23. Thus interpreted this passage is in entire harmony with the more than two hundred others in the same book, which expressly and positively state that the wicked shall become "as though they had not been," "shall be destroyed," "shall utterly perish," "shall die the second death," etc. I am most positively convinced, after years of careful Bible study, that the Scriptures teach ultimate and complete annihilation of everything evil and all that which is out of harmony with God's will; that there will be finally a perfectly clean and holy universe; and that it teaches the survival of the fit (for God's kingdom) and the extinction of the unfit.

Santa Ana.

Experiments at Chicago University show that soft coal can be consumed without the giving out of smoke. The introduction of superheated air at the top of the fire makes the combustion perfect. The cost for fuel because of more rapid consumption is greater, but the saving in the damage that smoke does to almost everything in a large city more than compensates.

Acorns from Three Oaks.

Aloha.

Five Blossom Festivals.

The little one has not become a thousand but five. We have had a very happy week in Santa Clara county. More people have touched our county pride in admiring our beautiful scenery and I think we have better expressed our friendliness towards the world than ever before. The fear some of our Saratoga citizens had that scattering the festivals would weaken ours at home was not realized. We had about as many friends as we could take care of. We acknowledge the kindness of our Gem City neighbors at Los Gatos who furnished teams to carry seventy-five guests from the S. P. R. R. train to our festival board. Our ladies furnished the best dinner ever served in the history of the town. The speaking was of a high order. Brother Peck's prayer was answered for us, for the service and the fellowship have left a sweet savor in our hearts. The grand Doxology, patriotic, American, and Mrs. Howard's California missionary hymn, which was not born to die, rang out joyfully under the fine oaks of the beautiful schoolyard. Part of David's hundred and fourth Psalm seemed made to be read at a Blossom Festival in 1902 in California and the people listened reverently thereto. The athletics were clean and pleasant and attracted a great crowd. Next year we who live will plan to place them where the ladies can have better view of them, for "Excelsior" is a Saratoga motto.

No one went away hungry. Congress Springs were free. The very horses which ran away because frightened by the automobile stopped before they reached the baby cart and the timid little girl. The graceful ladies and jubilant children who met the floral procession with peltings of flowers left literal and mental kodaks in many hands and hearts. If there were a vulgar word or an unkind action my ears and eyes were saved the pain of sight or hearing; of course, this chronicler is cheerful about it all. Who wouldn't be? To drive a pair of beautiful colts, born in one's own pasture, gentle, yet spirited, and draw a great farm truck decorated with blossoms and full of kindly city friends, gleeful as children, and just as happy as if they rode behind the Queen's creams in King Edward's coach, through miles of snowy and fragrant bloom, beautiful as the thoughts of God, was pure pleasure for a child-loving parson. It's a happy thing for an old minister to love the people of his town and be pleased and proud in their joy and spirit of progress. Next time I get into the schoolhouse I can tell the children their smiles and flowers and courteous answers of questions counted in the pleasures of the day. Bishop Warren and Pastor Rader modestly kept in the rim of the crowd and out of reach of the chairman's hand. But they were not at all backward at Miss Farwell's dinner table as they themselves admit. Heaven has some helpful meaning in drawing this people's hearts together. Keep kindly eyes this way, Pilgrim friends, and pray for the Divine leading in our doings. God's blossoms may bait a hook for a man's soul. I haven't knowingly marked a path for an evangelist with prune blossoms, but there is an evangelism in flowers. Men who have wrought together to make the snowy bloom of a beautiful northern valley as well known as Santa Barbara roses or Pomona orange-blossoms, who have studied God's works in Nature and expounded them to others, are in receptive mood to hear of the Heavenly Canaan. He of the Great White Thorne has carpeted this superb valley as his foot-stool and eyes opened wider to its beauty are but opened wider to his Spiritual Perfection.

And the co-operation of a number of towns in succeeding days to be courteous to winsome guests is so much better than neighborhood jealousy. There are better things than "scooping one's rivals." I'm thinking that large word "reciprocity," which James G. Blaine said should characterize the republics of the Western world, has had a floral illustration this festival week in the five entertainments. If duties forbade your coming this year get your eyes ready next year to see how the little Saratoga festival has increased to five.

Thoughts for Every Day Living.

Loving kindred and friends of Rev. Maltbie Davenport Babcock have selected a choice bookful of the spoken and written words of this brilliant and beloved young minister and printed them for the benefit and comfort of those who mourn his early death. Charles Scribner's Sons, New York, have published the book in good taste and made it fit in form for a valued place on the library tables of those who feed on what is pure and good. It is fit to read selections from at family worship, and mates "Beecher's Life Thoughts" and Dr. Henry Van Dyke's or Editor W. C. Gray's select writings. It is a great compliment to a book to select from it at morning worship when the heart is lifted up by the Psalms of the sweet singer of Israel. From the beautiful face at the front of the book to the youthful poems at the back, everything is choice. We cannot marvel at the hold the precious pastor won in so short a time in the great New York church, and as we read about him at Easter and read from him in Blossom Week we say to ourselves: "We shall see this saint in the King's gardens, and such as he will gladden us tnat we are to go no more out forever."

The Golden Poppy.

A book of a different sort, but unique and beautiful in its own striking way, is "The Golden Poppy," which Emory Evans Smith of Palo Alto has compiled with taste and enthusiasm, and dedicated to the State Floral Society. Eschscholtzia Californica (I think I have spelled it correctly) is here glorified in verse and story, picture and poetry, in a way to touch a flower-lover's heart. It is a book of more than two hundred pages, and does honor to its author and his contributing friends, the artists, the Murdock Press of San Francisco and the San Francisco News Company who distribute it. It was not published for money-making, and I do not find the price in it. But to open the leaves is like a walk through poppy fields. Could I say more? He is doubly blest who walks with it in open hand, where prune blossoms blow and where golden poppies garner the earth.

The Planets for April.

Mercury is morning star till the 28th, when he passes behind the sun and becomes an evening star. He cannot be seen except perhaps during the first few days of the month, when he rises about forty minutes before the sun.

Venus is also morning star, rising about two hours before sunrise. Her elongation, or apparent distance from the sun, increases until the 25th, after which it slowly diminishes. On the 1st she appears telescopically as a broad crescent, and on the 25th as an exact half-moon. Her distance from us is rapidly increasing, and her light is in consequence diminishing.

Mars is morning star, but is too near the sun to be seen.

Jupiter is morning star in Capricornus, rising about 2:30 a. m. on the 15th.

Saturn is also morning star and rises about three-quarters of an hour earlier than Jupiter.

Uranus is morning star in Ophiuchus, and Neptune evening star in Gemini.

"Adele's Easter."

W. N. Burr.

The other day a letter came from Adele's father. "Yes, our Easter was different from yours," he wrote, "in fact, we did not seem to have it until Tuseday. Then there was such a profusion of flowers and Adele looked so beautiful in her little white bed, I like to call the day 'Adele's Easter.'"

The days are fast grouping themselves into weeks now since Adele lay among the flowers and drew not a few human hearts heavenward. For eight years her bright young life had been twining tendrils of love about the hearts of parents and friends, and when she came suddenly, just at the Easter time, to the gates of the City of God, she brought her train of love-captives very near to the Land of the Unseen. She entered in, and they were not permitted to follow; but she brought them so close that they caught a new sense of holy things, and assurance struck the roots deeper into their souls. "Heaven is at last a great reality," writes her father.

And so, when a man of Christian faith, whose child, once mortal, has become "a gentle spirit of memory," finds himself "the subject of a new kind of aloneness," to use the words of Patterson DuBois, the vacancy is taken possession of by a new sense of the reality of the everlasting kingdom of our God. And in some tender moment, when the soul-life rises high within him, and seems almost to pierce the veil that just hides the unseen, he becomes strangely, sweetly conscious of the *fact* that the new assurance is more than worth the price he has paid for it. As Stephen Phillips puts it:

"My child from me is snatched away;
She vanished at the peer of day.
Yet I discern with clearer brow
A high indulgence in the blow,
Light in the storm that o'er me broke,
A special kindness in the stroke,
A gentleness behind the law,
A sweetness following on the awe."

Corona, Calif.

An Easter Prayer.

(For a combined service of adults and children.)

By J. A. Cruzan.

On this Easter morning, our Father, we come to thee with great joy. We, too, have heard the angel's message, as we have come to the open grave of Jesus. "He is not here, for he is risen." We, too, have heard his gracious call to the women who loved him: "All hail, be not afraid!" Our hearts are very full because of this triumph of our Savior over death and the grave. As the grave could not hold him, so also we know it cannot hold our dear ones nor ourselves; for we remember Christ's wonderful words: "He that believeth in me shall never die." Our bodies shall die, but we shall live. We thank thee for this gracious promise. In thee, O Christ, is our trust. In thee do we find the source of hope. Thy promise of eternal life is as the sunlight. When the darkness of a great sorrow closes round us, and death comes and lays his hand on the heart of some loved one, and a new grave is dug, not only in the earth but in love's heart, then we remember thy blessed words: "I give unto them eternal life"; "He that believeth shall never die"; and we remember, also, thy open grave, O Christ, and the sunlight of Easter drives away the darkness. Our hearts are not troubled, because we do "believe in God, and we believe also in thee."

Thee, our Father, we come to worship this Easter morning, in song and story, and offerings of flowers. We have come through the Passion Week, so hallowed with tender memories. Each day, as we have walked and talked with Jesus, has been a mount of privilege.

But thou dost raise some mountains higher than others —here and there a Mauna Kea, snow-crowned and sun-kissed. So this Easter stands among the days of the Passion, sun-kissed with joy and gladness and hope. We call upon all that is within us to praise and glorify thy name, O Jesus, Savior of the world!

It was a gladness to thee, our Savior, on that first Palm Sunday, when the children in the temple sang thy praise. We know that it is still a joy to thee when the children's voices are raised in praise. Here in this temple of thine our children worship thee on this Easter morning. Just now be pleased to stretch forth thy pierced hands, and bless each one of them. Draw them close to thy great heart of love. May these children not only sing thy praise with their lips, but with their hearts, also. May they bring to thee that sweetest of all offerings, the pure love of children. May they be, in deed, in life, and in every act, thine own dear children, living and loving, and serving in their homes and daily lives as thou didst live and love and serve in the Nazareth home and in the daily life of thy boyhood and young manhood.

May we all, of whatever age, come to thee as little children this Easter morning, believing, trusting, obeying, rejoicing, and enter with gladness Jesus' kingdom of love. Amen!

Hilo, Hawaii, Easter morning, 1902.

The Sunday-School.

BY REV. W. H. SCUDDER.

Gentiles Received into the Church. (Acts ii: 4–15)

Lesson IV. April 27, 1902

As this is the age for the emphasis of beginnings, the teacher of this lesson can well draw attention to them in the line of God's providences: microscope for beginnings of life, in plant or animal cell; telescope for beginnings of atoms in nebulae; spiritual vision for beginnings in God's unseen plan, which includes all other things. A visitor from the great Eastern metropolis to a small village in Central New York notices a blacksmith at work, and asks whether he can make a hammer. The question led to the attempt—the attempt to the production of the most famous hammer of modern times. The Maydole hammer is the acknowledged most perfect instrument of its kind extant. A centurion asks for more light on his soul about the God he has heard of, and here is the amazing result:

1. The conception of the Deity is to be changed among all the nations.

One sentence uttered by a sacred bard could be pronounced the base-line of man's conception of God. "Thou thoughtest that I was altogether such an one as thyself." Following out that concept, men have had many gods, philosophic deities, scientific gods, humanized gods—and the world was full of them when Cornelius was praying for light. When the message was delivered to him, "Thy prayers and thine alms are come up for a memorial before God; send to Joppa and call for one Simon"—the window was opened through which the light was to stream upon the darkened conception of God, prevalent in all the world. It has been streaming in ever since; it is still at work. The true conception of God was never so widespread as today. What a power was loosed when the prayer of that Roman centurion was answered.

2. The Jewish conception of God was to be changed. Far back in history there had been a revelation of God given to this wonderful nation. Before the majority of the nation could assimilate, what was given a fresh revelation would come. Jesus added much to what the Old Testament prophets and holy men had given, and the descent of the Holy Spirit had made a large number of Jews feel very different towards the God of their fathers. But even the best of these had localized the Deity, and thought Him the God of the Jews. But the hour had come; the scales must fall from their eyes; they must get a larger, newer idea of God, and it came when Peter rehearsed the scenes that occurred at the house of Cornelius to the disciples at Jerusalem. God was the God of the Gentiles as well as the Jews. He had as much concern over the salvation of them as of the Jews. What a power that thought had, which could lift the mind of the Jew out of its centre and place it on one a thousand degrees higher up in the heavens. That power came down in that sheet knit at the four corners, and sounded through Peter to all the world in the voice which commanded him to "arise; slay and eat."

3. The lesson must not escape us that our own conception of God must be changed also.

One idea of God in childhood; another in middle life; still another in riper years. One conception of him in our ignorance, a very different one as we learn this wonderful book of nature, whose illustrated pages are being turned so rapidly for our vision; still another as we draw near to God through the revealed Word; and once more, higher and deeper, as we experience him in prayer, trial, sorrow, joy and triumph, or in repentance, forgiveness, restoration to his favor, appointment to service. To sum up the thought—how the conception of God is limited by our prejudices, environments, modes of reasoning and personal feelings. Is there any lesson more needful for us than that which will enable us no longer to consider God in narrow vision, as one looks at the sun through a cloud bank that makes it appear but a red disk of a foot's diameter, but know him as a radiance from above, glorious, all pervading, all working, all loving, a radiance we may not look upon for lack of proper visual organ, but may be inspired by, illumined by, blessed by.

II. Let Peter instruct us a little through this event.

1. He was taken to task by the Jerusalem disciples, not for preaching to the Gentiles, but for associating with them (v. 3). He, a Jew, was guilty of violating the rule that prohibited him from going in to men uncircumcised, and eating with them. The whole question of whom we should associate with is here opened, for profitable discussion. Peter gives us the fundamental principle of such association in his dealings with Cornelius. You can associate with any one if it is for the purpose of helping them, making them better, converting them. Look at Robert Raikes associating with those ragged, dirty, mischievous, mud-throwing urchins of Gloucester. See Judson mingling with the superstitious, idolatrous heathen. Mark Jesus eating with publicans and sinners. Get your principle firmly in your mind, and—see that you work it; a principle not put into practice is like yeast put up on a shelf.

2. Notice his spirit. You can always gauge a man when he is under fire. Two glimpses are here given. How natural, when the voice bids him eat of those animals mingled in the sheet, to hear impulsive Peter declare, "Not so, Lord." Is Peter alone in that answer? Procure a tablet; keep it at your side one day, and jot down every time you are conscious of saying, "Not so, Lord." Then think of that Endeavor pledge. "Whatever he would like to have me do." You are under fire; gauge yourself. But note that presently a great change comes over Peter, and now he virtually says, "That's so, Lord, I will do it," and try to discover the

secret of this change. Look again. Peter was summoned to answer for his conduct by the Apostles and Brethren. He might have exploded, as he appears to have done a few years before, even to his Master (Matt. xvi: 22). But he didn't. Three elements appear in this rehearsal, showing the man's spirit; he was fearless, perfectly frank, exceedingly joyful. Find the reasons for this. He was also convincing (v. 18).

3. Peter was wise as well as obedient. He selected six brethren to accompany him on his very unusual errand of going to see Cornelius. Perhaps he surmised that his action would cause a diversity of opinion among the Christians, as it did. Evidently he was somewhat more doubtful about his own infallibility than some of the trusting brethren since his time; could that have sprung from the presence of such a doubt in the minds of the Apostles and brethren at Jerusalem! Be that as it may, Peter remembered the precept, "Take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

4. Peter was receiving a baptism of the Spirit in all this transaction as truly as on the day of Pentecost. This point needs more than a passing emphasis, for it is just where so many Christians fail. A baptism of the Spirit is connected in the ordinary mind with Pentecost, with fire, or tongues, or conversion of multitudes, or even with such a vision as this. But these adjuncts are neither necessary, nor present, ordinarily. It is significant that not till after the vision, while Peter was thinking on it, that he recognized the Spirit (v. 12). Yet he had been worked upon by that Spirit. And the Christian seeker after the baptism of the Spirit may receive that for which he seeks, yet be wholly unconscious of it until in retrospect, or in result, he discovers such has been the case, just as in the evening the atmosphere may give no token of moisture, but morning discloses that the dew had been gathering, silently dropping into the open-cupped flowers. In Peter's case there was a perfect fulfillment of the last words of Jesus. "He shall guide our thought, bring to remembrance Christ's sayings, flash a spiritual interpretation into the Word, lead us into Providential coincidences.

5. Finally, Peter emphasizes the one claim to being a Christian.

The Jewish mind could with difficulty get rid of itself. The gospel of Jesus had been preached to the Jews, and the multitudes had believed, and were Christians. Yet the idea seemed to prevail that all this came about because they were *Jews*. They were quite willing that Gentiles should become Christians, provided they would come in through the Jewish end of the road to heaven. But here, at last, was the disillusioning of their minds, by the plain reception by God of these Gentiles without their becoming Jews, or proselytes. In his words Peter makes this plain, "You have become Christians, not because you are Jews, with all the advantages that goes with that, but because you have accepted Christ as Master and Savior. These also are Christians for the same reason, the sign in both instances being the bestowment of the Spirit." Have you never come in contact with those who declared themselves Christians, because they were descendants of eminent Christians; because they were members of the church; because they believed the Bible; because they knew the catchism? Have you never come across those who thought no one could be a Christian unless they came in at their end of the road—the creed end, or the denominational end, the particular church end? The Apostle has just a word to all such. Faith in Christ, shown by surrender of self to him, for the reception of the Holy Spirit, is the only requisite to becoming a Christian.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Samuel's Call. (I Sam. iii: 1–21.)

Topic for April 27, 1902:

(Union meeting with the Juniors)

It would be very easy to defeat the purpose of this union meeting if the Seniors were to look upon it as something of a concession of their dignity to so mingle with the Juniors. There is something in human nature before it has been properly reconstructed by the Holy Spirit which leads us to look down upon those who may be poorer or weaker or younger or in a less prominent position than ourselves. It would be well for all subsequent Christian life if that spirit could be entirely eliminated in our younger years, for it is utterly foreign to and condemned by the example and teaching of our Lord. And very few experiences will give greater benefit to Seniors than to enter heartily into the work which may be done by them for the Juniors.

* * *

Some years ago, before the great West was as well known as it is now, we, of New England, used to hear a great deal said about the "virgin soil" of the Western States. The young people were told that their best opportunity was to be found in the land that was not worn out and full of noxious weeds. The prairies, valleys and river bottoms were just waiting for the good seed and ready to grow abundant harvests of the best grains. We have taken that suggestion and covered the land with cities and towns. We have turned the sod, scattered the seed with liberal hands and gathered the crops until it requires a mind well up in mathematics to even read the figures which register the bushels of corn and wheat taken from this "virgin soil" each year. But how about the "virgin soil" in the hearts of the children of Junior age? There are no minds so ready and responsive to genuine, sympathetic, painstaking work as the minds of these young people. And some of the best Christian work being done in this day is where Senior Endeavorers are working in the Junior society, taking classes in the Sunday-school and otherwise interesting themselves in the Christian development of their younger associates. Seniors, try it!

* * *

This study in the early life of Samuel, which is our suggested reference for this meeting, presents this matter in a most attractive form. Many of the prominent characters of the Old Testament show great defects. But Moses and Samuel, whose early training we know to have been carefully given, stand out clear and marked for their high quality, continuous fidelity and great value to the work of God. Paul is another worker whose masterful character is traced back to the same origin: so is Timothy; and even our Lord came to us through one of those homes where the early care and training were the school out of which he stepped to be Savior of the world. And those who have recorded the lives of Jesus and Samuel have thought it worth while to mention their advancement when they were Junior Endeavorers. (Compare I Sam. xi: 26 with Luke ii: 52.)

* * *

In reading this account of Samuel's childhood there are some striking features to be noticed. It was an older worker for God who taught this boy what these impressions meant. Many a boy and girl have wandered in the dark or gone completely wrong because no loving, sympathetic parent or friend was at hand to explain

and guide them when their minds were startled or disturbed by thoughts and calls concerning religious matters. Eli taught this boy to know the difference between the call of man and the voice of God. This was of great service. Having learnt this, God talked with Samuel and took him into his confidence and revealed to him wonderful purposes which he had in his mind to do. What great necessity all about us in this very day that young people should learn to distinguish between what God is saying to them and what is coming to them from other sources.

* * *

It is remarkable, too, that one of the first revelations made to Samuel was regarding the mistakes of Eli. It is one of the greatest moral wastes of our life that so many young people have to repeat the sins and mistakes of their parents or older Christians. They do not profit as they might by these errors, avoid them, and so make better records than those who went before. It is a poor comment on man's wisdom, and the use he has made of his life, if he has to look back upon his parents as having lived so much better life than he, when he ought to have gained such lessons and impulses from those godly associates of his early life as to have enabled him to go far beyond them. Samuel had every reason to become a better man than Eli.

* * *

With that kind of training Samuel grew to be such a man that all Israel knew him to be a prophet of Jehovah. Young people like to talk. It is one of their best gifts. But it is a great thing when people know that our conversation is backed by God's truth. It is said here that Jehovah "did let none of his words fall to the ground." To make a man of that kind you have to begin young. The far-reaching influence of this man, the confidence the people had in him, and the use God made of him in his work, show how much of the future of a life is determined by the work done in it or for it during the Junior age.

Instructive Statistics.

The Census Office has compiled some statistics showing what the nation drinks, that are interesting and instructive. They show conclusively the wasted millions of dollars spent on alcoholic beverages in America each year, consumed on an average of nearly eighteen gallons per annum for each person. The consumption of beer is shown to have increased during the past decade, but it is a notable tribute to those who are urging temperance reform that the unequalled prosperity of the country has not resulted in a proportionate increase in the use of alcoholic liquors, although that has heretofore been a corollary of prosperity. Another hopeful sign is that the use of the milder beverages, like tea, "which cheers, but not inebriates," have been used more than ever, coffee still being the favorite among the non-intoxicating indulgences. The bill for the drink of the United States last year, including only intoxicants, was $1,904,644,155—money that would have been better spent on anything eluse. But this is not all. The taxes on that amount averaged $12.50 for every family in the country, a total burden on the people of $191,697,888. This waste of the money of the consumer—for it is an axiom that he is the one that pays the tax—is another evidence of the costliness of the habit regarded from the standpoint of mere money and leaving out the idea of morality altogether.

Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland.
Treasurer.....Mrs S. M. Dodge.
1275 Sixth avenue, Oakland.
Home Secretary.....Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.
Home Secretary.....Mrs. R. E. Cole
1367 Castro street, Oakland
Foreign Secretary.....Mrs. C. W. Farnam
Fruitvale.
Branch Secretary.....Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.
Superintendent Young People'sWork.....Miss Alice M. Flint
60 Santa Clara avenue, Oakland.
Recording Secretary.....Mrs. S. F. Bufford
1814 Sutter St., San Francisco.

Annual Meeting Southern Branch W. B. M. P.

The Pasadena First church was gay with flowers from garden and hillside on the morning of April 8th, and the Pasadena ladies bustled in and out with hospitable zeal.

At 10:30 Mrs. Williams, President of the Branch, called the meeting to order, and the devotions were led by Rev. Herbert W. Lathe of Pasadena. Mr. Lathe's prayer, "May we bring salvation down by the very power of our intercession," was echoed in many hearts, and he struck the keynote of the meeting when he said, "The money question in the missionary world is a spiritual question, a question of consecration and stewardship." The power of prayer in missionary work he illustrated with examples from the field, and warned missionary societies against becoming mere agencies for gathering dimes and dollars.

Mrs. Norton, President of the Pasadena Auxiliary, spoke cordial words of greeting, to which the President responded. Mrs. A. P. Peck brought the "loving, kindly greetings" of the mother society to her promising daughter. "Mothers and homes," she said, "are the fortresses of heathenism, to which women alone hold the key." The President asked Mrs. Peck to sit beside her on the platform where she might look into the faces of the Southern Branch women, and the Branch had the great pleasure, for the rest of the day, of seeing its two presidents side by side.

The treasurer's report showed the total receipts to be $2,678.79, of which $2,300 was sent for the regular work of the W. B. M. P.

The secretary's report was a budget of news from the auxiliaries. "Via Christi" is being taken up by a number.

Mrs. H. H. Daniels of Redlands read letters from the auxiliaries which have had the travelling missionary libraries, showing that these libraries are proving most helpful. The Branch now has five of these.

Mrs. A. E. Larkin, in a carefully prepared talk, suggested ways of using "Via Christi" in the regular meeting, or the missionary concert. She urged that the study of "Via Christi" be made supplementary to the study of our own denominational work, instead of making the denominational work supplementary, as is sometimes suggested.

Mrs. Peck told something of the use of this book at the North.

Mrs. Case of Chicago, "the Advance Mrs. Case," was asked to come to the platform, and responded with gracious words of greeting, reminding the meeting that our Lord's prayer, "that they may be one as we are one," is being answered in a wonderful way.

A bountiful lunch, together with handshakes and re-

newal of acquaintances, fully occupied the noon intermission.

The Foreign Secretary's report is always looked forward to with great interest, and Miss Lyman's report this year lacked only her presence to make it the best of all. The illness of the aged father, who is first in her thought, kept her from the meeting, where she has long been a familiar figure. The messages from the Branch's missionaries, and pictures of their surroundings were full of interest, and when at the close of the reading the President called on those present to rise and offer brief prayers for their missionaries, many earnest petitions were voiced.

A brief interval of business included the election of officers as follows: President, Mrs. J. H. Williams, Redlands; Vice-President, Mrs. J. G. Hale, Redlands; Secretary, Mrs. C. C. Thomas, Pasadena; Treasurer, Mrs. S. E. Hughes, Pasadena; Foreign Secretary, Miss Maria P. Lyman, Riverside. The Vice-Presidents of Associations are: Los Angeles, Mrs. A. H. Parsons, Los Angeles; San Bernardino, Mrs. A. C. Larkin, Ontario; San Diego, Mrs. Mary L. Keyes, San Diego; Superintendent Young People's Work, Miss Aurelia Harwood, Ontario; Superintendent Children's Work, Mrs. L. P. Watson, Ontario; Superintendent of Literature, Mrs. A. C. Blaikie, Ontario; Superintendent of Cradle Roll Department, Mrs. E. M. Pease, Claremont; Auditor, Mrs. F. A. Marston, Pasadena.

Then followed a vivid description of experiences during the Boxer uprising, and her escape over the Gobi Desert, by Dr. Virginia Murdock of Pekin, whom the Branch was glad to welcome. She had the closest attention of the large audience. The interest was equally sustained as Miss Aurelia Harwood reported the Young People's Work and Miss Helen A. Brooks of Redlands spoke on "Young People and Missions," giving, with the deepest earnestness, of her knowledge and study and experience of the hold missions was having and should have on young life.

Children's exercises and Mrs. Watson's report of the year in the Children's Department, and the statement of the Cradle Roll work by Mrs. E. M. Pease brought the exercises to a close.

The joint service of the Branch and Home Missionary Union was held in the evening, when Mrs. A. P. Peck gave a very clear and forcible address upon "The Need of the Hour in China," and Mrs. Caswell-Broad upon "Heathenism in the United States."

Thus closed the Twelfth Annual Meeting of the Southern Branch, giving renewed hope and courage for the duties of another year.

Southern California W. H. M. U.

The Woman's Home Missionary Union of Southern California held its annual meeting with the First Congregational church of Pasadena, April 9th. A large number of delegates were in attendance, and the interest in the meetings of the "Foreign Day," April 8th, and of the "Home Day," was close and well-sustained. The weather was delightful, the hospitality perfect, and all conditions conspired to make the occasion successful and delightful.

The presence of Mr. and Mrs. L. P. Broad added much helpfulness and inspiration to the meeting. The latter gave two strong addresses and assisted in the Question Box, a wide-awake discussion of live and practical missionary questions, which was a feature of the afternoon.

The reports of Vice-Presidents, Secretary and Treasurer all showed well-sustained interest in the work of the Union, with marked gains in some societies, while a few others reported loss of workers and lessened receipts.

It was cause for rejoicing that Mrs. W. F. Day of Los Angeles, President of the Union for several years, was able to be with us as usual, and to accept the position for another year. The same board of officers was elected for the ensuing year, with one exception, Miss Daniels of Pasadena, being appointed Vice-President for Los Angeles District, in place of Mrs. C. P. Dorland.

Our aim, to raise $3,000, was not quite reached, as will be seen from the Treasurer's report, which follows. Nevertheless, we accept the same aim for next year, and begin to work for it with renewed zeal.

SUMMARY OF TREASURER'S REPORT.

The total receipts April 1, 1901, to April 1, 1902, were $2,973.90. Of this amount C. H. M. S. received $1,644; Y. M. A., $340.30; C. S. M. S., $226.51; Bethlehem church, $141.65; C. E. S., $194.55; C. S. S. and P. S., $45; C. C. B. S., $160; specials, $107.10; expenses, $67.18. Total disbursements, $2,926.29. Balance in treasury, $47.61.

MONTHLY PROGRAM.

Subject: "Mormonism."

1. What is Mormonism?
2. What is the Book of Mormon?
3. Doctrines as to God, Christ and the Holy Spirit.
4. Tithing (Items 1 and 2).
5. Is Mormonism Increasing? (Items 3, 4 and 5).
6. Polygamy—Is It Practised? (Items 6 to 10).
7. Constitutional Amendment.
8. How to Meet Mormonism (Items 11 to 15).
9. Map Exercise: (a) Extent of Mormonism; (b) View of Field and Workers.
10. Reading: A New Day for Utah.

Note.—Material for this program has been carefully gleaned from many sources, and will be *loaned*, on receipt of ten two-cent stamps for postage. Apply to Mrs. E. C. Norton, Claremont, Cal. Supplies on other Home Missionary topics, free, on aplication.

A Great Educational Truth.

We believe that no greater educational truth was ever uttered than was brought out some time ago in the "Nineteenth Century," which declares that our modern system of education is greatly open to the objection that it tends to cultivate the purely receptive faculty too much, and the reasoning, imaginative, inventive and creative faculties too little. The writer illustrates it by reference to public examinations for the army, navy and civil service. Since thousands of men compete for these every year, the educational lines are largely directed to meet them, and it is generally known that the examinations are usually framed to put a strong premium on a certain clever receptivity of brain rather than on real force of intellect and character.

The writer says: "Young men with the mind of a Socrates or a Plato, a Shakespeare or a Victor Hugo, a Napoleon Bonaparte or a Wellington, a Bismarck or a William Pitt, a Darwin or a Pasteur, would have small chance of passing in competition with a Bengali babu." The latter, with his facile, pliant and receptive intellect, will read up the regulation book, work more rapidly, in more subjects, and make a higher average of marks than any of them. "Now," says the writer, "if this sort of examination is persisted in for generations, it must tend to encourage the development of clever, ready and shallow wits at the expense of real original talent and self-reliant brains."—New York Advocate.

Church News.

Northern California.

San Francisco, Plymouth.—The vesper service introduced at Plymouth church last Sunday evening promises to be a fine success. The attendance was large and the people full of enthusiasm over it.

San Jose.—The twenty-fifth anniversary of the marriage of Rev. and Mrs. H. M. Tenney was celebrated last Friday, a reception being tendered them in the afternoon and evening at the home of one of their parishioners. There was a large number of invited guests in addition to the church membership.

Alameda.—Mr. T. L. Hierlihy, for many years an active member and efficient officer of the First church in this city, and during recent years superintendent of the West End Sunday-school, died on April 7th, after an illness of many months. A memorial service is to be held in West End church on Sunday morning next.

Etna.—We are looking forward with great expectation to Superintendent Harrison's visit soon. Our Sunday-school is thriving. Before Christmas our total enrollment was 75; now it is over 110, and Easter saw the one hundred mark passed. One of our carpenters said if the Aid would provide for one glass door for the parsonage, he would give the other. This offer was accepted.

San Mateo.—The San Mateo church was crowded Sunday night by a congregation summoned by "A Call to Arms," issued by the pastor, to protest against the ordinance lately presented to the County Supervisors legalizing pool-selling. Resolutions condemning the action of the majority of the Board and commending the minority were presented and carried by a rising vote. The resolutions will be presented to the Board personally on April 21st, when the matter comes up for final settlement.

Southern California.

Riverside.—At the communion, April 6th, eight members were received, six of whom were young men. Four were on profession of faith. The annual meeting, April 2d, was in the form of a banquet, the various reports being given as toasts. The year has been a prosperous one. Thirty-eight new members have been received, and the benevolences amounted to $1,100.

Buena Park.—The church observed Holy Week. Pastor Oliver L. Corbin, delivered a series of lectures on the events of the last week of Christ's life on earth. Supt. Maile preached on Friday night. Easter Sunday was a glorious day in the history of the church. The house was crowded at the eleven o'clock service, which consisted of a sermon on the resurrection of Christ, reception of members and communion. In the evening standing room was at a premium, when the Sunday-school gave the Easter concert, "The Lessons of the Lilies." The church is pushing along on all lines, and expects to make a grand effort to become self-supporting the 1st of May.

Pasadena, First.—Dr. A. B. Kendig, a prominent Methodist clergyman who has been here from the East during the winter, preached a strong sermon April 6th. Rev. and Mrs. Broad were with us for the evening service. It was a great pleasure as well as a blessing to this church to entertain the convention of the Women's Societies last week. Some of our people are looking forward to entertaining delegates also for the Southern California State Sunday-school convention, which meets in our city April 15th, 16th and 17th. This will be the third large convention for which our church has helped to provide this year, the first being the State Y. M. C. A. gathering in February.

Washington.

Spokane, Pilgrim.—Ten persons united with this church Sunday, April 6th, five being on confession. The morning hour was given to the reception of members, to an exposition of the Confession of Faith and to the celebration of the Lord's Supper. There were 236 in attendance at Sunday-school, which is held just before the preaching service.

Hawaii.

Hilo.—The First Foreign church, Hilo, observed Passion Week, and notwithstanding heavy rains, the services were well attended and a deep impression was made. Rev. J. A. Cruzan, the pastor, has resigned, and will close his work here at the end of his fourth year, Mrs. Cruzan's health making a change of climate necessary. During Mr. Cruzan's pastorate the accession to the membership have been more than twice as great as in any other four years in the history of the church. An indebtedness of $10,000 has been paid, and the congregation now has a fine church building with pipe organ and a new parsonage entirely free from debt. Hilo is a fine field and needs a strong man to succeed Mr. Cruzan.

San Diego Notes.

There are two maps of California which have done good service in our associations and among our many churches. We all remember how prominently San Diego stands out in the extreme South. Around our bay is a bright constellation of stars. These, of course, represent so many Congregational churches. The maps are innocent of any traces of Episcopacy. You would never know from them that there are any Baptists or Presbyterians in the vicinity—no Theosophical hermitage. They are more loyal in this respect than are many old-timed Congregationalists who visit our city. But if we could see these maps today, and they were up-to-date, I fear that their visage might seem sadly marred—the tinsel effaced and, ecclesiastically, the region would indicate a bad attack of the measles. All but one of these seven apocalyptic churches are pastorless. The angels have flapped their wings and are on the eve of departure.

Farther inland, Pastor Edwards bravely holds the fort in Escondido, though under discouragements occasioned by removals of half his church membership and the precarious tenure of the land that has been too heavily bonded. His perseverance in his work has done much to hearten his own people and has given him the confidence and the affection of the whole community.

In the recent number of The Pacific, devoted to Southern California, there is an interesting sketch of the busy life of a pastor with three charges, reaching over a large and scattered community. It was written by Rev. J. L. Pearson of Alpine, who took up the ministry in middle life, and is carrying his wide experience in business into his religion as before he had carried his religion into his business.

Rev. Charles A. Abernethy of Poway and Ramona is demonstrating what an able and self-sacrificing leadship will do in difficult times in a depleted settlement. The writer, when visiting those fields, not long since, passed one farm after another that had been abandoned. He expected to find only a handful of people in the churches, but he was greeted by full houses and earnest, thoughtful congregations. He was reminded of Dr.

Emmons' advice, "If you are going to the city to preach, be sure and wear your best coat; if to the country carry your best sermon." What is essential in our back towns is a minister, a leader, a man of common sense. These three men still abide at their posts—

"Type of the wise who soar, but never roam:
True to the kindred points of heaven and home."

As we come nearer San Diego we find that there has been more mobility in the pastorate. Rev. T. R. Earle, who has served a faithful ministry over the Second church, now closes his labors. He came to this region, many thought to die; but he leaves with the promise of long years remaining for active service.

Mr. A. Farnsworth, who was assigned three fields a few months since, has found the work too arduous, and returns to his old work in North Dakota. The fields will now be readjusted and the Second church in San Diego and National City, it is hoped, will be yoked under the charge of Rev. E. K. Holden, an able preacher, and lately from Brideport, Conn.

But what concerns us most is the removal of Dr. Norton from San Diego. It was only a few months since that we heard him, at the reception of Dr. Clark, give a most glowing description of the city of his adoption, and, indeed, the whole Pacific Coast. It was evident where his heart was at that time. But it is astonishing how a loud call will warp the judgment even of the best men. And what minister would not be attracted by a call from Boston, that ultimate goal of every ambitious Congregationalist? Perhaps he has not heard that the tide is said to have turned; and that Boston is not as once it was; the old Boston having emigrated to California and its having been taken by young Cork, the O'Brines and the O'Flannigans. It may be that he goes East with the true missionary spirit. Certainly, we could send no better representative of Californian modesty and sterling worth. We have sometimes been asked the secret of his success, and it has seemed to us because of his thorough genuineness, always saying just what he means, with nothing to conceal or exhibit. He has just now reached the full maturity of his powers, is acknowledged on every side to be one of our ablest preachers, of pleasing address; and it is not surprising that he won the hearts of the church at Woburn at first sight. They found their thoughts directed towards him, and no one else; hence, his unanimous and hearty call. One can judge of another by his treatment of those in some sense beneath him. A man's character can be equally tested by his attitude towards his superiors, or those who are prominent and influential in society. But while a man may "meet a prince without being overpowered by him and a coal-heaver without overpowering him," he may not stand the third test—how does he treat his equals? Is he appreciative and honorable in his estimate of the men of his own profession, perhaps the rivals at his side? At a farewell banquet given in honor of Dr. Norton by his brethren in the ministry in San Diego, it was pleasant to witness the very marked cordialty and confidence which was the fruit of his own manly bearing towards all his co-laborers and the other churches of the city. He has been forward in every reform and every movement for the advancement of the people.

A council of Congregational churches convened on the third, which advised the dismissal of the pastor. This was the first council of the kind we recall being held in this part of our State. And yet is it not necessary to the integrity of our system of government? A very pleasant farewell reception was given to Dr. and Mrs. Norton on the seventh by his own church, he having preached his farewell sermon on the previous day.

The church being left in a thoroughly united and prosperous condition is ready to receive a strong man who will gather up and carry forward the results of these past laborious years. Already there is a long list of prominent names presented to the committee. No candidate will be heard, but the church will select some minister from his past record. *A.*

Eastern Washington and Northern Idaho Association.

The twentieth annual meeting of the Eastern Washington and Northern Idaho Association of Congregational churches and ministers met April 1st-3d with the First church of Ritzville, of which Rev. F. E. Whitham is pastor, in the beautiful new building recently erected by the First church. The associational meeting was not as largely attended as usual, many of the older members especially not being able to attend. The sessions, however, were full of interest and of profit to those attending.

Rev. Austin Rice of Walla Walla was chosen Moderator; Rev. Harry E. Mason, Assistant Moderator; Rev. H. M. Painter, Scribe, and Rev. A. Chunard, Assistant Ssribe.

Rev. Clarence Ross Gale, pastor of Plymouth church, Spokane, preached the annual sermon Tuesday evening, having for his text Psalm xix: 7, his topic being "The Perfect Law." Among the papers presented were "The Church as a Family," by Rev. Austin Rice of Walla Walla; "The Business Side of the Church," by Rev. Harry E. Mason of Medical Lake; "The Requirements of Church Membership," by Rev. Frank A. Bown of Genessee, Idaho; "The Church and the Boy," by Rev. J. A. Henry of Eureka; "Neglected Truths Concerning Church Erection," by Rev. H. H. Wikoff of the C. C. B. Society; "Our Mission Churches," Rev. W. W. Scudder, Jr., Superintendent of the C. H. M. Society; 'The Sunday-school the Recruiting Ground for the Church," Rev. Samuel Green, Superintendent for the S. S. and P. S.

On Wednesday evening Rev. George R. Wallace, D.D., of Westminister Congregational church, Spokane, gave an address on the subject, "How to Produce a Type of Spirituality Robust Enough to Command the World's Respect and Genuine Enough to Have Power over the World's Life."

On Thursday evening Rev. J. M. Robinson, D.D., LL.D., pastor of St. Andrew's Presbyterian church of Rossland, B. C., gave an address on "True Manliness." The Association memorialized the General Congregational Association of Washington to formulate a plan for systematic benevolence, whereby $10,000 might be raised and apportioned among the seven national societies. It suggested that an effort be made to raise $4,000 for the H. M. S., $3,000 for the A. B. C. F. M., $1,000 for the C. C. B. S., $1,000 for the S. S. and P. S., $400 for the Educational Society, $400 for the A. M. A., and $200 for the Ministerial Aid.

The Association adopted resolutions endorsing the correspondence course proposed by the Pacific Theological Seminary, for ministers and licentiates who have been and are unable to take the complete seminary course. The resolutions were carefuly worded so as to lay emphasis on the necessity of a seminary course and accepting the substitute in exceptional cases only.

Resolutions endorsing the Pacific and urging the pastors to secure contributions for that paper in each church were adopted.

Rev. Geo. R. Wallace, pastor of Westminster Congregational church of Spokane, was chosen associational preacher for the next year's meeting, which will be held with the Congregational church of Genesee, Ida.

H. M. Painter of Rosalia, Wash., is permanent registrar. *H. M. Painter*, Scribe.

Resolutions Concerning The Pacific.

At the annual session of the Eastern Washington and Northern Idaho Association of Congregational churches and ministers, the following resolutions were passed:

"*Resolved*, That we recognize The Pacific as an able and helpful paper, worthy the support of every Congregationalist, and indispensable to the enlarging work of Congregationalism on this Pacific Coast.

"That it is difficult to keep intelligently abreast of our work and best advance the interest of the kingdom of God in this Pacific Northwest without such an organ. And be it further

"*Resolved*, That this Association commend the paper to every Congregational household, and that every pastor make a special effort to secure a club of at least five and as many more as possible from their respective fields. And be it also further

"*Resolved*, That a copy of these resolutions be sent to the editor of The Pacific for publication.

H. M. Painter, Registrar.

Married.

KIMBALL--ROBINSON.—Rev. John H. Kimball of Sebastopol and Miss Estelle A. Robinson of Hampton, Iowa, at Los Angeles, April 3, 1902.

Oregon Letter.

By George H. Himes

The West Willamette Association met with the Hillsboro church last Tuesday evening, and organized by electing Principal Henry L. Bates, Moderator, and Rev. Daniel Staver, Scribe, following which Rev. Edward Curran preached the associational discourse. Upon assembling the next morning brief verbal reports from the churches composing the Association were made, all showing a healthy condition and encouraging prospects. The general topic of the Association was "Present Problems of the Local Church." This was subdivided into different subjects, which were treated as follows: "The Difficult Problems of the Small Church," by Mrs. M. H. Cady, Beaverton; "The Problem of the Sunday-school," by E. B. James, Forest Grove; "The Church and the Endeavor Society," by Mrs. W. T. Fletcher; "The Responsibility of the Local Church for Country Evangelization," by H. A. Ball, Hillsboro; "Fellowship Meetings," by Rev. Daniel Staver; "What the Local Church Owes to Its Community in Moral and Intellectual Things," Mrs. Walter Hoge; "How to Increase the Spiritual Life of the Church," by Mrs. H. A. Risser. While there was nothing new in the subjects presented, yet they were treated in a very helpful and spiritual way, and provoked interesting and suggestive discussion throughout. The wisdom of the Program Committees in arranging time for discussion is to be commended. One important topic, "The Work of the W. H. M. U. in Oregon," assigned to Mrs. C. F. Clapp, was omitted because of her ill health, a condition greatly to be regretted.

Miss Mary F. Farnham made the report for the Missionary Committee of the W. H. M. U., and the work of the C. B. S. was presented by Coast Secretary H. H. Wikoff of Berkeley, Cal. Prof. R. L. V. Lyman of Pacific University, spoke on "A New Cry from Macedonia," therein giving a concise yet deeply interesting account of Miss Stone's experiences and of what may grow out of them.

In the evening Dean W. N. Ferrin of Pacific University, Acting President, gave an outline of what is being done there, and presented strong reasons for even a larger support than has hitherto been accorded it; following which Supt. C. F. Clapp made a brief address on "The Local Church and Home Missions," and the work of the Association, with an address by Rev. Dr. S. M. Freeland on "Pacific Coast Problems and the Coming Congregational Congress at Seattle."

While much regret is expressed by the church and the community in general at the loss of Rev. E. P. Hughes, former pastor, whose failing health rendered a cessation from preaching imperative, Rev. Mr. Risser is coming to fill the place very acceptably, and his hold upon the people is constantly growing.

In reference to Rev. George A. Taggart's call to Mississippi Avenue church, I should have said that he was called for the fifth year instead of the fourth.

Rev. Edward Curran and wife were blessed with the advent of a new parishioner in their field of labor a few months ago, and the youngster is already making his influence felt. Rev. Mr. and Mrs. Taggart also had the same experience not many months since, and equally rejoice over the prospects that has befallen them—problems in both cases which the parents are graciously attempting to solve. So it is hoped that in due season there will be two additional assistant pastors The harvest is plentiful but the laborers are few.

The East Willamette Association will not meet on April 23d, as expected, but some time near the middle of May, in order that Mrs. L. P. Broad of the C. H. M. S. may be present.

At the beginning of the fall term at Pacific University the chair of Biology, made vacant a few weeks ago by the resignation of Prof. A. R. Sweetser, will be filled by Prof. George Ellet Coghill. He was graduated at Brown University, Providence, R. I., in 1896, receiving the degree of A. B. In 1899 the University of New Mexico conferred the degree of Sc.M. upon him. In June of this year he will get his Ph.D. from Brown, after a two years' course of study. He spent nearly three years in New Mexico as assistant professor of Biology in the State University at Albuquerque, and in that connection he gave nearly a year's time making researches in several of the Rocky Mountain States, so that, as a collector, he is already well acquainted with many of the conditions in the West. Prof. Coghill is a member of the American Morphological Society, before which he read a paper at its last meeting in Chicago; also of the Society of American Naturalists. He is the author of a number of valuable articles which have been made public through the Journal of Comparative Neurology, and a number of other articles relating to that branch of science have appeared in the form of monographs. President Faunce, Dean Meiklejohn and Prof. A. D. Mead of Brown University give him strong endorsements. He is thirty years old and married. He has just sailed for Germany, and will spend four months in study before assuming his new relation.

Portland, April 13, 1902.

Excessive "frost" in Massachusetts has made small audiences at the lectures of Senator Tillman. The profession he recently represented in "one round" in the United States Senate has been overworked in that State by the illustrious champion, John L. Sullivan.—Ex.

Horatio Stebbins.

Rev. Horatio Stebbins, D.D., was for thirty-five years one of the most conspicuous ministers in California. He was called in 1864 to the pulpit of the Unitarian church, San Francisco, made vacant by the death of Thomas Starr King. His Unitarianism was of the Channing and Peabody stamp. He was tolerant, kindly, and conservative in all his pulpit and personal bearing toward other denominations. In boyhood days, at Wilbraham, Mass., he learned much of the Methodist theology. His doctrine of the Spirit, of Regeneration, of Holiness, of Prayer, of vital union with God, of conscious fellowship with God, his idea of Faith, and many other things, he held in common with orthodox people.

Dr. Stebbins was one of the few Unitarian ministers who stood against the natural tendency of Unitarianism. In most instances on this Coast it has become so superficial, so anchorless, so "scientific," so "beautiful," so taken up with the heights of Higher Criticism, that it has but little or no influence in casting any particular type of character.

He was deliberate and stately in his style. Being from four to six inches above the ordinary height of his fellows, and possessing a broad and powerful frame, his masterful, commanding style was most impressive. He had none of the common methods of oratory. His power in public speech was due almost entirely to the crystal clearness of his thought. He was a humanitarian in his sympathy and a patriot of the highest type. He was an ardent friend of higher education and was connected for many years with the Board of Regents of the State University.

Dr. Stebbins was a great citizen and has an enduring place among the men who have contributed their ability and their unselfish life to the construction of our commonwealth. Though not orthodox, he had much—by far the greater part of his teaching—in common with orthodoxy. He was, on the whole, nearer to orthodox views of the essential principles of our Christian religion than he was to the views of modern, flippant rationalism. In the higher speculative phases of Christian doctrine he was Unitarian, but in all the vital principles affecting human character and responsibility he was biblical. It is this, not his Unitarianism, that made his ministry wholesome and his personal power great. His death occurred in Cambridge, Mass., March 8th, at the advanced age of more than eighty years. A few weeks ago his church sent him a telegram conveying their affectionate greeting, and his reply is so characteristic that we venture to quote from it a few sentences: "If I have," he says, "under God, and by the inspiration of his spirit, illumined your common mind and heart with thoughts that send their beams afar, making this world more human, the heart of man more prophetic, the human more divine and the divine more human to our imagination and affection, then indeed have I cause for the deepest gratitude, and the happiest joy. The greatest blessing that a man can receive is a thought, an imagination, a conviction concerning his own nature and his relation to God; that gives courage to faith, and transforms the world to a scene of discipline and teaching for moral and spiritual beings in the likeness of God. In this great faith may we all be living, above the limitations or contradictions of provincial thought.

"In the name of God our Father and in the name of our common human heart, I salute you. And may blessing, honor, truth, and love be upon you and abide with you evermore."—California Christian Advocate.

Quarrels Among Children.

"I don't say that I have a model family, Mrs. Wilson, but there is one thing that I will not have, and that is, quarrels among my children. Such a thing as that has to be stopped at once."

"You are quite right, Mrs. Randall; it is terrible to live in contention; and parents are responsible for bringing up quarrelsome people to be a scourge to society; but how do you stop it?"

"Why, I just say, 'Stop it!'"

"Is that all? Has it not occurrd to you that a quarrel, stopped suddenly on account of a command, has left a worse state of things than when a right adjustment of differences was brought about by the children themselves, even by quarreling?"

"Well, no. I only see that I must stop the quarrel at once."

"I concede, Mrs. Randall, that it ought to be stopped, if it is done in the right way; but parents have other duties than to command. It is their duty to investigate and to act as umpire. Let me illustrate. In my old home there were four of us children, with four different dispositions. Two of us sisters were near the same age. I was the eldest, plain-looking, timid and not good at standing for my own rights. Sister Jennie was just the contrary—pretty, self-asserting, fully able to carry her point. If, as the eldest, I had any article of dress, toy or book, which she did not have, she would use them till they would really pass out of my possession; and if I undertook to claim them again, she considered it robbing her, and there must be a great contention, unless I was willing to give them up entirely. She had a way of making friends of everybody, and is seemed as if no one could deny her anything. When we would get into a contention, my mother would come and look distressed, and say, 'Why is it that you two cannot agree? It is dreadful for two sisters like you to quarrel.' Though a very conscientious Christian woman, she seemed unable ever to decide anything against Jennie. For her sake I generally gave up what was my own, but it worked a great injury to my disposition. I grew to think that if anybody looked pretty, and was a charming talker, all went well. When compliments came to my sister from every side I did a good deal of thinking about what one needed to do to win praise, and what could be done by *charming* people that would not be tolerated in others.

"I am sad now that I did not bear it better, for it seems as if the poor girl had all her good things in her young days. Her married life has been a hard one, while I have all that heart could wish. I think the tables often turn in such ways. It is a pity that those who suffer injustice could not consider that the thing may get equalized during a lifetime. But this does not alter a parent's duty.

"There is another family where there are two pretty boys of ten and twelve years. They look much like twins, are gentlemanly, and favorites wherever they go. An ordinary person would not see any superiority of one above the other, yet the younger one always has the advantage. If they get into a contention, and appeal to the parents, the reply invariably is, 'I don't want to hear anything about it. You are quarreling; go right up to bed,' or to some other punishment.

"It did not take me but a week or two, when I visited there, to see that one boy was always the injured party. Do you not see now, that a quarrel between two children may not be so bad in its results if it shows the overbearing one that he cannot accomplish his selfish purposes, especially if the parents do not act as umpires?"

Our Boys and Girls.

The Lane of "Pretty-Soon."

I know of a land where the streets are paved
With the things which we meant to achieve;
It is walled with the money we meant to have saved,
And the pleasures for which we grieve;
The kind words unspoken, the promises broken,
And many a coveted boon,
Are stowed away in that land somewhere—
The land of "Pretty-Soon."

There are uncut jewels of possible fame
Lying about in the dust,
And many a noble and lofty aim
Covered with mold and rust.
And oh, this place, while it seems so near,
Is farther away than the moon;
Though our purpose is fair, yet we never get there—
To the land of "Pretty-Soon."

The road that leads to that mystic land
Is strewn with pitiful wrecks.
And the ships that have sailed for its shining strand
Bear skeletons on their decks.
It is farther at noon than it was at dawn,
And farther at night than at noon.
Oh, let us beware of that land down there—
The land of "Pretty-Soon."

—Selected.

A New Foundland Boy's Pet.

Paul Bradford, whose home is on the coast of Newfoundland, has two pets—Don and Mack. Don is Paul's great Newfoundland dog, and Mack is his pet seal. Mack was given to Paul by a fisherman, and the little seal could not have been more than a fortnight old at the time. In a few weeks Mack recognized his new owner, and would follow him about and eat out of his hand, and showed signs of attachment whenever he approached.

Don had been born and brought up on the premises, and he was greatly disturbed when the baby seal was taken into the family; but Mack seemed to feel so much at home in his new quarters, that, after thinking the matter over, Don concluded he had better hold out the hand of fellowship, and be brotherly to the little chap.

There is an old sofa in the kitchen, and upon this they have lively times. If one gets upon the sofa, the other wants to be upon it, too. Sometimes they get to playing, and in the scuffle both come rolling off onto the floor, while at other times they both occupy the sofa and sleep as peacefully as can be. They quite often get rough usage, but they never become angry and bite or claw each other.

"Come, Don! Come, Mack! Let's go down to the shore!" Paul will say. And they are both ready in an instant, and eager to start. Mack cannot get along as fast as Don, but he covers the ground quicker than one would expect he could with such an awkward shuffle.

As soon as they reach the water's edge, Mack tumbles in and glides out as though he is glad to be in his proper element once more. Don follows him into the water, and, although he is a good swimmer, Mack has the advantage of him now.

Paul stands on the shore and throws pieces of wood into the water for them to get and bring to him. All three enjoy the sport, but it cannot be kept up too long, for Mack has work before him, so, after letting them play for a little while, Paul calls Don, and they get into the boat and row out from the shore.

Mack knows what this means, and turns his attention to catching fish. As soon as he gets a fish between his strong teeth, he swims to the boat to let Paul take his prey from his mouth. Mack is such a good hand at catching fish that Paul generally carries home enough so that the whole family is supplied. Unless very hungry, Mack will play with his fish before eating it, as a cat does with a mouse. Sometimes, when he throws his fish into the air, Don catches it and runs off with it; but Mack does not seem to mind this, and will even let Don take the food from his mouth.

Mack is very shy with strangers and it takes considerable tact from them to gain his friendship, unless they happen to be musical. He is very fond of musical sounds, and if a stranger is singing, whistling, or playing on an instrument, Mack will go to him at once, and allow himself to be petted.

One stormy night there was a vessel wrecked off the coast near Paul's home, and Don was down on the shore with Mr. Bradford. This was the first time that Don had been away all night since Mack had become one of the family, and the poor seal missed his comrade so badly that he cried pitifully all night, in spite of everything Paul and Mrs. Bradford did to quiet him.

When Don came back the next morning, Mack was overjoyed to see him, and could not do enough to show how pleased he was to see his friend once more.

"Next time you shall go, too, Mack," Mr. Bradford promised. And now, when the life-saving crew is called out, Don and Mack are down on the shore.—Martha B. Fitch, in Sunday-school Times.

A Lesson from Nature.

As I sat by my window one lovely day in October, looking out upon the picturesque scenery before me, I could but exclaim, How beautiful is nature and how wonderful is nature's God!

How fair the earth is to look upon when it is arrayed in its mantle of green, but there is a grandeur reserved for the eye when it gazes out upon the landscape in October, a grandeur that is too deep for words.

Artists have tried their best to paint the magnificent splendor of the forest as it stands arrayed in its many colors with the gentle breezes ever and anon lending their aid to make more perfect the decoration before them. But what a contrast between the real and the pictured. It is as though the moon would try to imitate the sun, or the dark rain clouds to outshine in splendor the northern lights.

To many autumn leaves are a reminder of death, and by looking at them thus they lose much of their beauty, but if we, when preparing for death, could make our lives as beautiful there would be a grandeur in death that would even exceed the grandeur of life. But as the forests take on such an emblazonry at this time, it makes the bare trees look more desolate after the decoration has gone. But at the same time we have in our minds a picture of the beauties of autumn to cheer us through the dreary days of winter. So it is with our lives, should they reach this loveliness; the vacant chair would look more dreary when we are gone, but the thought of that life of loveliness will cheer those left behind until they, too, shall grow into perfection and lay down their lives to await with us the dawning of a brighter life in the ressurection morning.—Wesleyan Methodist.

A red sun rising at morning
With flame on his burning crest;
A red sun sinking at evening
In the molten glow of the west;
The air grown languid and drooping
On wings too heavy to fly;
The voice of a drowsy locust
That croons to a drowsy sky,
And cool waves crisping and darkling,
Across the hot sands of July.

The Home.

"As Thy Day."

As this my day! O promise blest!
Sweet words of comfort, words of rest!
No more with boding fear I wait
To read tomorrow's hidden fate.
Whate'er its toil, whate'er its tears,
Whate'er its perils, pains and fears,
While sun and stars and worlds endure
The old, sweet promise standeth sure.

The hand that holds the world upbears
My weary heart, with all its cares.
The eye that slumbers not has seen
My graveyard mounds, with grasses green.
My Father's pitying love has read
The pain behind the tears I shed.
How comforting His words to me,
"Child, as thy day thy strength shall be."

As this my day! my little day!
My broken, troubled, thwarted day;
The day whose roseate morning bloom
Was quenched and darkened into gloom.
The morn of gifts! The noon of loss!
The lengthened shadow of the cross!
Once more, my Father, say to me,
"Child, as thy day thy strength shall be."

—Mrs. M. H. Finn, in "The Watchman."

That Big Bad Boy.

ANNA BURRITT GIDDINGS.

Among all the Sunday-schools in which I have taught, none have interested me more than one in a Reform School. The fact that it began at half-past eight accounted for the scarcity of teachers. I counted the cost, and entered with a good stock of courage, but it came near leaving me altogether when I was shown my class. But this was no time for retreat, so I allowed them to place me in front of eight boys of various shades of color and expression.

Some greeted me with a smile, but others looked dark and sullen. Among these last was a big boy at the end of the bench whom they called "Jim." There he sat, with heavy matted hair and lowering eyebrows, and a look that made him seem to me capable of any deed of darkness. Faithfully I tried to teach the lesson, hardly daring to address myself to him, though taking pains to speak pleasantly to him, calling him James; but really feeling a sense of uneasiness that made me look around often to see if the superintendent was near, and rejoice when the bell rang at the close of the hour.

As the Sabbaths passed on, my fears wore away, and so did the sullen looks of the boys. James began to learn his verses, and I even to find joy in teaching him. I could see him eagerly watch my approach, and sometimes venturing to ask me a question. Once, when I was telling of a Savior's love, I saw a tear fall from James' downcast eye. Then did my heart leap for joy, for I knew that love was melting the ice, which the threatenings of the Bible never could have reached. And now I yearned over, and prayed and hoped for even the boy James, who seemed at first so desperate and hopeless.

God, who seeth differently from man, had been leading that dark mind and blessing the story of the Cross, through the lips of a teacher who had been so faithless as to doubt that such a miracle was possible. How humbled and happy I went home from those Sunday-schools, and how earnestly I prayed that the Spirit would finish the work he had begun; and when, one Sabbath morning, he told me that all was changed with him, that Christ was precious, that he was willing to stay there or go away, just as God saw best, my joy was almost too much to bear, and I said, "I will never again distrust the power of God's love over the hardest human heart."

Other blessed fruits were reaped in that class which, with equal effort, have not been reaped in church Sunday-schools in recent years, and I have thought much upon the cause of this. No doubt, neglected children are more grateful for kindness than those on whom it is daily lavished; but I am inclined to think that in the case of the Reform School boy it is because the question of order is not an open one. The authority of the institution holds over every hour of the Sabbath, and the teachers' efforts are not counteracted by disorderly conduct which there is no power to control. In this lack of authority lies the painful secret of much failure in the efforts of many really consecrated teachers.

Shoes and Shoes.

"Are you not cold?" A deaconess asked the question of an eight-year-old maiden. The child's feet were encased in a pair of water-soaked shoes, whose chief claim to merit consisted in the opportunities they afforded for ventilation.

"Course. Ain't you?" in the most matter-of-fact tone. As if everybody was cold when the weather was cold.

When the visit with the invalid mother was over, Pollie followed the visitor to the hall door, and again the wet feet attracted her attention.

"Let me see your shoes," said the deaconess. Leaning against the door casing the child lifted first one foot and then the other. The soles of the shoes were almost gone and both shoes and stockings were as wet as wet could be.

"I have to go to the hospital just now," said the deaconess, "but I'll be back in half an hour. Meet me on the corner at half-past two; will you?"

"Sure I will," was the cheerful response.

The deaconess was back at the appointed hour and found Pollie vigorously hopping about to keep her wet feet as warm as circumstances would permit. They went to the nearest shoe store, where the child was fitted with a pair of warm, strong shoes. The rest is told in Pollie's own words.

"My, but these new shoes are the stuff. I put 'em on an' wore 'em home, 'cos the deac'ness she said the man should take an' put some new soles on the old ones so's I could wear 'em for ev'ry day and save these new ones for Sunday.

"Well, I walked in with these shoes a-squeakin'. But mother she never noticed nothin' at all. I sez, 'It's gittin' pretty cold, ain't it?' but she didn't catch on then. Bimeby she sez; 'Where you bin this long time, Pollie?' An' I sez, 'I've ben out a-walkin' with the deac'ness.' But she went on mindin' the baby just the same. Then I walked right up to her and showed her a card that the shoe man give me, an' she looked at it an' sez, 'What's this for?' An' then I sez right out, 'Sakes alive, mother! Can't you see nothin' at all?' and I stuck out my shoes. She did manage to see 'em then. An' then she sez, 'Did the deaconess do that? I hope you didn't forget to thank her.' For a minit I thought she was goin' to cry. An' she up an' kissed me like she didn't half know what she's about.

"But that's where I got my new shoes. Ain't they dandies? An' my feet hain't been cold, not once, since I had 'em."—Deaconess Advocate.

REORGANIZED

THE well-known Shipping House of SMITHS' CASH STORE, Inc., reorganized October 22, 1900, with additional capital and facilities for handling mail-order family trade. They are so well known that it is unnecessary to do more than state that the same high-grade service that has been rendered in the past by this reliable and responsible General Store will be continued. Former customers, and new ones alike, are invited to write for price lists.

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STRENGTH THROUGH TESTING.

Temptation is a trial. Trial has an objective. The objective is to pronounce a life worthy or unfit for God's service. Jesus won his victory and went forth to serve. Now he watches over all who enter the same crucible. Do we count it all joy when we fall into divers trials? The only soul fit for service is one who has accepted the conflict and won through. He knows the shock of battle; he knows the resources of strength. He may go among the ranks and infuse courage, energy, and hope. He leads on to victory. Do we murmur, shrink, complain, and break down under trial? Then back out and go to the rear. "Let him return unto his house, lest his brethren's heart melt as his heart." Such souls spread the contagion of littleness, narrowness, cowardice. Jesus must step into the place made vacant by John. The front rank is shot down; next rank comes forward. By such heroism must the kingdom of God come.

One of our number the Father has taken to that beautiful home in heaven, where the soul will rest in peace evermore; we miss thee, dear brother. Thy chair at the sweet hour of prayer is vacant, now; thy kind and loving face we see no more, and we miss that warm clasp of the hand that always greeted us as we came in; and the loving words that flowed from thy lips, that gave us courage and strength along the dark ways of life. Thy place on the Sabbath morning is vacant, now. We all miss thee there, dear brother. Thou wast always the stranger's friend and the first to greet them. May thy faith and thy devotion to thy God be a lesson to us. May thy example help us to follow more faithfully in the footsteps of our Savior. Then, by and by, when Father calls us all home, may we be worthy to all meet around God's throne in heaven, and wear that crown of life that never fadeth.

One that Loves Jesus.

A careful reader of the Bible will perceive that much is said of God's mercy. He is spoken of as rich in mercy, plenteous in mercy, full of compassion. His mercy is compared to a father's pity, a brother's friendship, a mother's love. It is even said of God that he *delighteth* in mercy. What a blessed fact! There are some things which we do by constraint; there are others which we do from a sense of duty; there are still others which we delight to do. No person need hesitate to ask us to do what we delight to do, for he may feel confident that we will surely do it. It is not by constraint that God shows mercy; it is a pleasure to him; he delights in it.

CULLINGS.

No sin is halved by sharing it with another.

Dangers without are less to be feared than diseases within.

Consider what in your heart wars against the peace of Christ and prevents your acceptance of it.

It is a principle of war, that when you can use the thunderbolt you must prefer it to the cannon. Earnestness is the thunderbolt.—Napoleon.

I love knowledge; I love intellect; I love faith—simple faith yet more. I love God's shadow better than man's light.—Madame Swetchine.

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A child three years of age died of drunkenness the other day in New York City. The parents said they had given the child whisky to strengthen him. In their absence he found a bottle of whisky and drank from it, until he fell over in a drunken stupor, from which the physician could not arouse him. That is only one case in several cases of baby drunkards recently noted. The important fact is that alcoholic stimulants quickly develop the alcoholic habit in children. This fact is just as true when the alcohol is disguised as a medicine, a "sarsaparilla" or other "compound." So many medicines contain alcohol, to the same extent that it is contained in beer or whisky, that parents should be cautious what medicines they give their children.

There is absolutely no alcohol, whisky or intoxicant in any form in Dr. Pierce's Golden Medical Discovery, neither does it contain opium or any other narcotic. It is a blood-making and body-building medicine. It does not make flabby flesh but good, firm flesh and muscle. It is pleasant to the taste.

"My four year old daughter had suffered from indigestion and bowel trouble from birth," writes Mrs. Lizzie Aten, of Baldmount, Lackawanna Co., Pa. "The treatment given her by home doctors afforded but temporary relief. Last February she was taken with severe pain in the bowels, followed by violent vomiting. She experienced difficulty in passing urine, which, when cool, deposited a milky sediment. I became alarmed from her symptoms and wrote to the World's Dispensary Medical Association of Buffalo, N. Y., receiving in reply a letter, advising the use of Dr. Pierce's Golden Medical Discovery, together with a special medicine which they sent. This line of treatment I followed for about two months, at the end of which time my child was enjoying good health, and she has had no severe attack of indigestion since."

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Household.

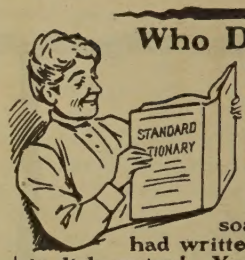
Rice Tomato Soup.—Put a pint of rice water with a pint of tomatoes; add a slice of onion, a bay leaf and a little chopped celery top; bring to boiling point, boil for ten minutes; strain, add a teaspoonful of salt, a tablespoonful of butter, and send to the table. The rice water is quite sufficient without the addition of flour. It makes an admirable soup, and saves both time and money.—Ladies' Home Journal.

Overshoes.—It is a great mistake to wash India rubber shoes to free them from mud. Soap always injures them, and even clear water applications are of no special advantage. The best way is to allow the overshoes to become thoroughly dry. Then brush them free from all dust and mud, and rub them thoroughly with vaseline. This not only cleans them, but leaves an oil surface which makes the overshoes more impervious to water.—Watchman.

"Dont's" for Young Housekeepers.—Don't put butter in your refrigerator with the wrappings on. Don't use butter for frying purposes. It decomposes and is unwholesome. Don't keep custards in the cellar in an open vessel. They are liable to become poisonous. Don't pour boiling water over china packed in a pan. It will crack by the sudden contraction and expansion. Don't moisten your food with the idea of saving your teeth. It spoils the teeth and you will soon lose them. Don't use steel knives for cutting fish, oysters, sweetbreads or brains. The steel blackens and gives an unpleasant flavor. Don't scrub your refrigerator with warm water. When necessary sponge it out quickly with two ounces of formaldehyde in two quarts of cold water. Don't put tablecloths and napkins that are fruitstained into hot soapsuds; it sets or fixes the stains. Remove the stains first with dilute oxalic acid, washing quickly in clear water.—Mrs. S. T. Rorer, in the January Ladies' Home Journal.

A Word of Good Counsel.—When days are bleak and nights are long and cold, keep Perry Davis' Painkiller in the house. It is your faithful friend, as it was your parents' friend. External and internal use.

Who Defined



"Soap-powder" in the Standard Dictionary? Sounds as if some old fashioned soap-maker had written it. Used in dish-water! Yes, and when it is PEARLINE, used in everything where soap can be used. PEARLINE is modern, up-to-date soap; a *better* soap; it has revolutionized the soap trade. 666

Ask Your Friend

Old Lady (reading newspaper): "I declare, the poor fellow arrested yesterday is deaf!"

Listener: "How do you know?"

Old Lady: "Why, it says here that he is expecting to have his hearing next week."—"Greenbag," in Ram's Horn.

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